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# THE

# WORD BAPTIZO DEFINED,

AND THE

# MODE OF BAPTISM

PROVED FROM THE

# SCRIPTURES.

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IN THREE PARTS.

PART 1.—The mode of Baptism.
PART 2.—Scriptural qualifications necessary for baptism.
PART 3.—Infant baptism compared with the Scriptures.

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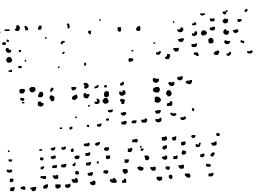

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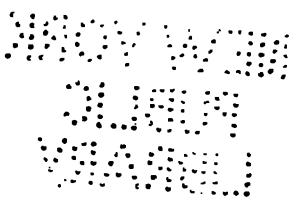


# BAPTISM.

"Run ye to and fro through the streets of Jerusalem,
"And see now, and know, and seek in the broad places thereof,
"If ye can find a man, if there be *any* (that executeth judgment,)
"*That seeketh the truth;* and I will pardon it."
JER. v. 1.

## PART FIRST.

THE MODE OF BAPTISM PROVED, AND THE MEANING OF THE WORD "BAPTIZO" DEFINED FROM THE SCRIPTURES.

### CHAPTER I.

"One Lord, one faith, one Baptism."—EPH. IV., 5.

The Scriptures inform us that *whatsoever makes manifest*, is light; and that every one that doeth righteousness, cometh to the light, but that every one that doeth evil, hateth the light (or that which makes manifest,) neither cometh to it, lest his deeds should be reproved.

Many are of an opinion that we are to disregard the sentiments of others upon disputed points in theology, and that all that is necessary for us to do, to find out the truth, is, that we examine the Scriptures without any regard to the opinions of others, and that the Holy Ghost will lead us into all truth. Whilst on the contrary, (so far from their opinion being correct,) St. Paul commands us not to despise prophesyings, (or the teachings of others,) but to prove *all* things, and to hold fast that which is good, (and the way to prove all things is for us to go "to the law and the testimony,") and if they speak not according to this word, it is because "there is no light in them." And, furthermore, the Berans were called *noble* not because they *despised* the teachings

of others, but *because* they *searched the Scriptures daily to see* whether the things spoken by St. Paul were so. And in Romans, St. Paul says, that "we cannot believe on him of whom we have not heard," and that we "*cannot hear without a preacher;*" and we find that the Eunuch, although he was reading the Scriptures that referred to Christ, knew not to whom they referred, until he had some one to instruct him; likewise Cornelius and St. Paul, (and we have reason to think that each were familiar with the Scriptures,) had need to be instructed by others.

Whatever doctrine a person is educated in, or embraces in after life, he will not only believe, but he will also have a strong desire to have it true, whether it be Christianity, Infidelity, Mahometanism, Unitarianism, Calvinism, Arminianism, Universalism, or any other ism. Notwithstanding, however strongly a person (who believes the Bible to be true,) may become attached to any doctrine, by his simply obeying the command to "*prove all things* and *hold fast* that which is good," if he hold to the *truth*, he will become the more confirmed in it, and if he hold to error he will be cleansed from it, when sufficient proof is presented to him, by being led into all truth. Whilst, on the other hand, those "that will not receive *the love* of the truth," God says that he "*will* send them strong delusions, that they might believe a lie, and that they might *all* be damned, who *believed* not the *truth*, but had pleasure in unrighteousness." And that "the" very "*prayer* of those that *turn away their ears from hearing the law*, shall be an abomination."

It may, however, be objected, that the believing of the following doctrine aright, is not necessary to our salvation. Admitting that it is not, yet if any, to *favor* their *prejudices or preconceived opinions*, refuse to prove any thing, however unimportant in itself, they are so far unfaithful to the command which says "*prove all things;*" and as those that are unfaithful in that which is least, are unfaithful in that which is much, they also will fall under the curse, for it says that they *all* might be damned who ceived not the *love* of the truth, &c., and by parity of reasoning, if we *love the truth* in that which is *greatest*, we also *love the truth* in that which is *least*.

There are two classes of persons that fall under the curse; the one class fall under the curse of "trusting in man," by believing what they are taught, without examining the Scriptures to see whether the things taught them are so. The other class fall under the curse of not "proving *all* things," by lightly esteeming the teachings of others upon the Scriptures, and *professing* to take the Bible and the Holy Spirit to be their only instructors in divine truth, without paying any regard to the teaehings of those who differ with them on disputed points in doctrine.

If the scriptural rule of "proving all things" by "the law and the testimony," were not only *received* by Protestants, but universally promulgated, and its importance *duly* insisted upon, their children, and all others within their influence, that had not become Roman Catholics, would become impregnable to Romanism, (for Romanism positively prohibits the proving *all* things from the Scriptures, whilst the Bible positively commands it!) and Protestants would then soon see eye to eye in all things, for they would no longer require one another to believe what the Scriptures did not *clearly* teach; and what the Scriptures did teach, all would be very easily convinced of, by seeing it clearly proved from them. To be sure there would be many doctrinal right hands cut off, and right eyes plucked out, among the different denominations, but it would be great gain to the cause of Christ, for when the plants (or doctrines) "that were not of his heavenly Father's planting, were plucked up," his servants would then undoubtedly spend the time (that they once spent in teaching "for doctrines the commandments of men,") in cultivating those plants that were of his heavenly Father's planting.

So far as any professed believer in the authenticity of the Scriptures refuses to prove *all* things "by the law and the testimony," he is in spirit a Romanist, whatever creed he may profess; and in inculcating *his* doctrines, if others should prove from the Scriptures that they were erroneous, *he* would find his heart filled with deceit, debate, emulation, strife, anger, hatred, and revenge, (and the Scriptures teach us that they that do such things shall not inherit the kingdom of God;) and at other times

with every evil passion and lust that the word of God forbids. And he would, if outward restraints were taken off, promulgate his doctrines by compulsion, proscription and persecution, that should not be surpassed by the horrid cruelties of the Inquisition, torture, rack, and the stake!

Whilst, on the other hand, the person that proves *all* things from the Scriptures, and holds fast that which is good, (if he has living faith in the blood of Christ, although he may reprove the holders of error sharply, that they may be sound in the faith,) will, whatever error he may examine or oppose, find his heart filled with love, joy, peace, long suffering, gentleness, meekness, goodness, &c., and the Scriptures say, that against *such* persons there is no law.

The proving all things from the law and the testimony, is the very essence of Protestantism; and the refusing to prove all things from the Scriptures, is the very essence of Romanism, and arises from the love of error, and a want of the *love of truth.* The one fills the earth with error, sin and misery; whilst the other would fill the heart with faith and holiness, and the earth with OBEDIENCE AND HAPPINESS.

The first passage of Scripture that will be examined, in proof of the mode, and deffinition of the word Baptize, is Matt. iii. 16. It reads, "And Jesus, when he was baptized, went *up straightway out of* the water."

Our Baptist brethren conclude, that because our English translation reads that Jesus went *up out* of the water, that it is *positive* proof that he went *in* the water, and if *in*, that it is strong circumstantial evidence that he went in to be *immersed*; for if he had only been sprinkled, he would have been more likely to have stood upon the brink of the river, and instead of the passage reading as it does, it would have read thus—"and Jesus, when he was baptized, went *up* straightway *from* the water."

In examining the Greek testament, we find that the Greek preposition (ἀπὸ) *apo*, which is translated in the English version *up*, "*out of*," is the same word that the Evangelist would have used, if he had wished to have said that Jesus, when he was baptized, went up straightway "*from*" the water. And thus the

Evangelist uses it nine verses previous, in the same chapter, where it cannot be rendered *out of* without doing violence to the context. It reads, "O generation of vipers, who hath warned you to flee *apo*, *from* the wrath to come." It is evident that they could not have fled *out* of wrath that *was to come*, simply because they were not in it.

"In the five first books of the New Testament, *apo*, is translated *from* 235 times, and *out of* only 45 times."

The Greek prepositions *apo* and (ἐκ) *ek*, which are translated *from*, *of*, *out of*, &c. And the prepositions (εἰς) *eis*, and (ἐν) *en*, that are translated *towards*, *near to*, *unto*, *to*, *at*, *by*, *with*, *on*, *upon*, *into*, &c., are not confined in their meaning to any one of their *different* definitions, unless they are thus defined by their context. They do not fix the meaning of the context, but *it* fixes theirs. And when the context does not fix their meaning, for any person to attempt to build a doctrine upon them, shows either ignorance of their definitions or a *conscious* lack of a more substantial foundation.*

The Greek preposition (*en*) in the New Testament, is rendered *at* more than 100 times, *with* 150 times, and *by* about 100 times.

(ἐν,) "*En*," in the following passages, refers to the places where they were baptized, and not to the mode of baptism.—Thus John baptized *in* the wilderness—*in* Bethabara—*beyond* Jordan—*in* Enon. And the expression he baptized *in* Jordan, means simply that he baptized *by* or *at* Jordan, or *with* the water of Jordan. In many places it is used to denote the instrument used, and *not* the *manner* of using it. Thus in Luke xi.

* Without in the least impeaching the *integrity* of the defenders of immersion, I would ask *what dependence* can be put upon their definitions of the Greek prepositions, and other words, when they have, in their zeal for what they conscientiously believe to be true, quoted the writings of Pedobaptist divines in *such a manner* that the uninformed reader is *inevitably* led to the belief, that those divines held that *baptize* meant *only* to *immerse*, and that they also believed that all the baptisms recorded in the New Testament *were* performed by immersion, *i. e.* that they held that the Greek prepositions *eis*, *en*, *apo*, *ek*, &c., meant nothing but *within*, *into*, *out of*, *up out of*, and not also *at*, *to*, *with*, *by*, *from*, &c., and that *baptize* meant nothing but immerse. See "Scripture Guide to Baptism," pages 7 to 9, published by the Baptists.

19, for example, it reads (ἐν Βεελζεβοὺλ—*en Beelzeboul,*) "*by Beelzebub.*" 20, (ἐν δακτύλῳ Θεοῦ—*en daktulo Theou,*) *by* or *with* the *finger of God.* It reads, "And if I (*en*) *by* Beelzebub cast out devils, by whom do your sons cast them out? Therefore they shall be your judges. But if I (*en*) *by* the finger of God cast out devils, no doubt the kingdom of God is come upon you."—And also where it reads he shall baptize you (*en*) *with* the Holy Ghost and *with* fire.

The advocates of immersion assert, that the reason the Greek word *Baptizo* was not rendered *immerse* by the translators, was because the majority of them belonged to the Church of England, and therefore held to sprinkling; and that, in every instance in the New Testament, where the administration of the ordinance of baptism is mentioned, they have translated the context favorable to sprinkling.

But so far from this *assertion* being correct, the translators have, in every instance where the administration of the ordinance of baptism is spoken of, translated the context favorable to immersion.† Although it might, with equal propriety, have been translated to favor baptism by sprinkling. For instance, in the baptism of Christ by John, the preposition *apo*, which they have rendered *out of*, as has already been shown, might, with equal propriety, have been translated *from.* It depended *entirely* upon the preconceived opinions of the translators, whether it should be translated to favor immersion or sprinkling, and not upon the meaning of the context, as will be shown when those passages are examined; and as the English prepositions are far more definite in their meaning than the Greek, the translators were under the *necessity* of using English prepositions to favor either immersion or sprinkling; and as they had been educated to believe in immersion, they of course used prepositions that would

† The translation "*with* water," "*with* the Holy Ghost," and "*with* fire;" &c. &c., (although in some of the early translations *were* rendered "*in* the Holy Ghost"—"*in* fire"—"*in* water," &c. &c.), is not an exception to the above; for the *context* evidently refers the preposition to *what* was used, and not to the *manner* of using it. Therefore, although the translators held to immersion, yet they were, from the context, under the necessity of rendering it "WITH," instead of "*in.*"

favor it; and their having translated the passages in the context to favor immersion, *is the only reason* why so many, in reading the New Testament, have come to the conclusion that the baptisms there mentioned were administered by that mode; and it is very evident, that if the context in these passages had been rendered favorable to *sprinkling*, that the most of the present advocates of immersion would never have conceived the idea of baptism by immersion.

The reason that the preposition *apo*, was translated *out of* instead of *from*, (and thus to *favor* the doctrine of immersion,) was because the majority of the translators were of the church of England, and of course held to immersion, as is evident from the fact that the articles of that church required that even infants should be immersed if they were healthy.

And the Rev. John Wesley's difficulties in this country, arose from the fact, that he denied a lady at the south the privilege of communion, for refusing to conform to the articles of the church, and have her child immersed; she insisting upon having it sprinkled. (It will be observed that part of their articles have been altered, at least in this country.)

## CHAPTER II.

Our Baptist brethren contend, that the Greek word (Βαπτίζω) *baptizo*, means *immerse*, and that it has *only* that meaning when used in the New Testament.* In reply, it will be observed, that it is allowed by all good Greek critics, that if a controverted Greek word can be found to have been used in a different sense in writings that were in existence at the time

* Some of the advocates for immersion tell us, that the *last* definitions of a word in our lexicons are of little importance compared with the first, and if a number of definitions are given, the last are of no consequence, but that we are to take the first definitions given. We answer, that almost every word has a number of meanings, and as it is generally the case that the first definitions are not so frequently used as those that follow. It is no matter then, what are the original meanings; for if we were certain that the word *baptizo* originally meant immersion, it does not follow that it has that meaning when used in the New Testament, for by their rule the word *man* would mean red earth when used in the Bible; because that it is the original definition, and the word *soul* would mean breath, because it originally meant breath.

that the word was used: that it is a sufficient proof that it has that deffinition also. And it is presumed that all will allow that the Greek Testament was written at *no great* time after the Greek word *baptizo* was used by the Evangelists; therefore if it can be found to have been used in the New Testament in another sense than *immerse*, it will be *positive* proof that it has *another sense.*

Passing over Mark vii. 4, where it is translated WASH, and where it cannot mean immerse, being applied to the cleansing of *tables*, (the Greek is couches or beds, which were cleansed by a clean person's sprinkling clean water upon them,) if it is found to have another meaning when applied to the ordinance of baptism, it will be very strong circumstantial evidence at least that it did not mean immerse in any instance when applied to that ordinance, for the New Testament says expressly, that there is "*one* Lord, *one* Faith, and *one* Baptism," evidently alluding to the *mode*, for it expressly speaks of the baptism with water and with the Holy Ghost.

John the Baptist says, in Luke iii. 16, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with Fire." Jesus, in Luke, chap. xxiv. verses 49 and 53, referring to the promise in the Old Testament, (which John has here repeated,) says, that *he* would send the *promise* of the Father *upon* them, and commands them to tarry at Jerusalem until they were endued with power from on high. And Luke adds, that they returned unto Jerusalem with great joy, and were continually in the temple praising and blessing God. And in Acts ch. i. 4, 5 and 8, Jesus again referring to this very promise, said that it should be fulfilled not many days hence. It reads thus: "And being assembled together with them, commanded that they should not depart from Jerusalem, but wait for the promise of the Father," (which, says he, ye have heard of me,) and then he refers them to the baptism and promise of John, and says, "for John truly baptized *with* water, but ye shall be baptized with the Holy Ghost not

many days hence," and that they should receive power after that the Holy Ghost had *come upon them.*

It will be observed that John did not say in the promise referred to, that Jesus should baptize them with the Holy Ghost and fire, as though the baptism was to be perform with a mixture of spirit and fire, but he said that he should baptize them "*with* the Holy Ghost, *and with fire,*" thus making two distinct baptisms, that were promised. The expression that they "should be baptized WITH the Holy Ghost, and with fire," implies two distinct baptisms, as much as the expression that they "should be baptized *with* water, and *with* the Holy Ghost," implies two distinct baptisms, instead of one baptism by a mixture of the Holy Spirit and water.

In the second chapter of the Acts, from the first to the fourth verse, it will be found *how* those two baptisms were performed. It reads thus: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a *sound* from heaven as of a rushing mighty wind, and *it* filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of *fire*, and it *sat upon* each of them, and they were all filled with the Holy Ghost," &c. In the four verses just quoted, all that looks like immersion is that the sound "filled all the house where they were sitting"; but as they were not baptized with the *sound*, but with the *fire*, and with the *Holy Ghost.*

We will now examine to see in what *manner* they *were* baptized; whether it was by *immersion*, or by some *other* mode. In the examination we find, that: First, the fire appeared unto them in the form of cloven tongues, and probably about the size of two lamp-flames, and in quantity about equal to what is generally used of water in performing baptism by sprinkling. And as they were baptized by this small quantity, not by being immersed into it, but by its simply setting *upon* them, it appears therefore conclusive from this fact, that our Baptist brethren are mistaken when they say that the Greek word *baptizo* always means *immerse*, when used in the New Testament.

Farther evidence will be found in examining the mode of

baptism by the Spirit, that the Greek word *baptizo* does not mean "immerse," when applied in the New Testament to the ordinance of baptism.

In the fourth verse of the second chapter of Acts, it reads, that after the fire sat upon them "they were all filled with the Holy Ghost.

The *manner* will now be examined, to see whether it was by *immersion* or by *sprinkling*.

It will be remembered that in the first chapter of Acts, and eighth verse, Christ said that it should "*come upon them*"; and in the eighth chapter sixteenth verse, speaking of the Spirit, it says, "for as yet he was *fallen upon* none of them." And in the tenth chapter forty-fourth verse, it says that "while Peter spake these words the Holy Ghost *fell on* all them which heard the word"; and the last part of the forty-fifth verse says, "that on the Gentiles was *poured out* the gift of the Holy Ghost." In the eleventh chapter, fifteenth and sixteen verses, it reads, "and as I began to speak the Holy Ghost *fell on* them as *on us* at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized *with* water but ye shall be baptized with the Holy Ghost." And in the second chapter of Acts, and thirty-third verse, speaking of Jesus, it says: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath *shed forth* this which ye now see and hear." The meaning of the last quoted Scripture is, that Christ had received the Holy Ghost which the Father hath promised to give, and had shed it forth, &c. The Father had promised in the prophets, and in Ezekiel xxxvi. 26, to put his Spirit in believers in the later days; (and THIS *promise*, the promise to put his Spirit in all that believe,) is called in Hebrews, eighth chapter and eighth and tenth verses, and in the tenth chapter sixteenth verse, the *new* covenant.* In the promise referred to in Ezekiel, that he "would

* It reads, "And a new covenant will I make with the house of Israel. And *this is* the *covenant* that I will make with them after those days: I will put my law in their hearts and will write it in their minds," &c. And St. Paul says in Romans, that this is the *law* (or *power*) of the Spirit of Life in Christ Jesus,

put his Spirit within them," it says, that previous to putting his Spirit within them, that he would "sprinkle *clean water upon them.*" And as the promise that "he would give the Spirit" was *literally* fulfilled, it is reasonable to conclude that the promise that he would "sprinkle *clean* water *upon* them," was *literally* fulfilled also.

In the second chapter of Acts, seventeenth and eighteenth verses, quoting from the prophesy of Joel, it says, "And it shall come to pass in the last days, (saith God) I will *pour out* of my Spirit *upon* all flesh, and your sons and your daughters shall prophesy," &c. "And *on my* servants and *on my* handmaids I will *pour out* in those days of my Spirit."

In the foregoing examination it has been shown, that the Spirit "*fell upon* them," was "*shed upon* them," and that it was *poured upon* them; but there is nothing said about their being *immersed into it.*

The *manner* of the Spirit being "*shed,*" or "*poured upon* them," will now be examined, (and in the examination it will be necessary "to go to the *law* and the *testimony*, for if any man speak not according to this word, it is because there is *no light* in him.") In Amos ix. 6, the evaporation of *water* from the sea, and its *descent upon* the earth in the *form* of *rain*, is called "*pouring* it *upon* the earth." And in Job xvi. 20, the *dropping* of tears from the eyes of Job, is called *pouring out* tears. And in chap. xxxvi. 27, the descent of *rain* in *small drops* is called *pouring down rain.* It reads thus: "For he" (God) "maketh *small* the *drops* of *water*, and they *pour down rain* according to the vapour thereof, which the clouds do *drop* and *distil* upon man abundantly." In Hosea vi. 3, it says, that the "Lord SHALL *come unto us* AS the rain, AS the latter and the former rain unto the earth." And in Deut. xxxii. 2, 3, it says, "my doctrine *shall drop* as the rain, my speech shall distil as the dew, as the *small rain* upon the tender herb, and as the

which *makes us free* from the law *of sin and death*, that the *righteousness* of the law might be *fulfilled in us*, who walk not after the flesh but after the Spirit. And he also says, that if any man have not the [this] Spirit of Christ he is none of his.

showers upon the grass, because I will *publish* the *name* of the *Lord.*" In the verse previous to the two just quoted from Deuteronomy, the earth is called upon to "*hear the word* of his mouth."

The last quoted prophesy of Scripture will be found to correspond beautifully with its fulfilment in the New Testament, (and let it be remembered, the New Testament is the fulfilment of the Scriptures, not the making of new Scriptures, as will be hereafter shown.)

In Acts x. from the 43d to the 45th, it reads thus: "To *him* give *all* the prophets witness that *through* his *name*, whosoever believeth in him, shall receive remission of sins; while Peter yet *spake these words*, the Holy Ghost *fell on* all them which heard the word, and they of the circumcision which believed were astonished, as many as came with Peter because that *on* the Gentiles also was *poured out* the gift of the Holy Ghost."

In chapter xi. 15th and 16th verses, it reads thus: "who shall *tell* the *words* whereby thou and all thy house *shall be saved;* and as I began to speak, the *Holy Ghost fell on* them, as *on us*, at the beginning; then remembered I the word of the Lord, how that he said John indeed baptized *with* water, but ye shall be baptized *with* the Holy Ghost."

It will now be observed how beautifully the *fulfilment* in the tenth chapter of Acts, from the 43d to the 45th, and 14th to the 16th verses of the eleventh chapter corresponds with the prophesy in the 2d and 3d verses of the thirty-second chapter of Deuteronomy.

The prophesy said that "*because* he would *publish* the NAME of the LORD, his *speech* should *distil* as the dew, and *drop* as the small rain and as the *showers upon* the grass, (and the law and the *testimony* in Job say that this *dropping* is *pouring.*) In the fulfilment it says, that when Peter *spake*, (or *published*) these words, that whosoever (*through his name*) believed on him should be saved; that the *Holy Ghost fell on* all them which *heard*, and the Jews were astonished because that on the Gentiles. was *poured out* the gift of the Holy Ghost.

In the examination of the "law and the testimony" we have seen that the word *pour* is applied to the descent of the showers and the small rain and the dew upon the tender herb, upon the grass, upon man, and upon the earth; and the shedding of tears from the eyes. And as the Lord said that he would pour out his spirit upon, and that the *manner* of *his coming unto them* should be *as the rain*, it is therefore evident that *pouring* is performed *by sprinkling*, and the word *pour* means to *sprinkle*. I appeal to every person, who (by faith in the blood of Christ,) *feels* "the *peace* of God that passeth all understanding," if the Holy Ghost does not distil upon his soul, in its heavenly and benign influence, like the *showers upon the grass*, and the *dew upon the tender herb*.

Thus it is shown that the Holy Ghost was poured upon them like the *rain* and *showers*. And as showers are by sprinkling, and *not* by immersion, therefore that the word *pour* means to *sprinkle*, and that the baptism of the Holy Ghost was by sprinkling; therefore the Greek word (Βαπτίζω) *baptizo*, *means* to *sprinkle*, when applied to the ordinance of baptism in the New Testament.

## CHAPTER III.

The next text that will be examined in reference to baptism, is the 23d verse of the third chapter of St. John. It reads thus: "And John also was baptizing in Enon near to Salim, *because* there was *much water* there, and they came and were baptized." The words "*because* there was *much water*," are considered by many to be very strong circumstantial evidence that John baptized by *immersion;* for they conclude that if sprinkling had been the mode, that a *little* water would have answered as well as *much*, and that the circumstance of their having been much water, would never have been mentioned as a *reason* for John's having selected that region of country.

In reply, it will be observed, that in living as we do in a country like our own at the present time, where the mode of baptism, (whether by immersion or sprinkling) *is controverted*, we should be likely to conclude that it was to immerse the sub-

jects of baptism, that induced John to select a region of country abounding with much water.

But if we were living in a country like the land of Canaan, where water was scarce, and the people were in the habit of travelling upon camels and other beasts, we should probably conclude that it was to have water convenient and sufficient for the multitudes and their beasts to drink; which consideration would certainly have had an influence upon any reasonable person in choosing the place for the meeting of such multitudes as went out to John to be baptized; and if we leave the Scriptures for the conjectures of man, this conjecture is as good as the other.*

But if we were in the habit of proving and doing every religious duty from the Scriptures, (or Old Testament,) as the Jews were, we should *undoubtedly conclude* that it was in compliance with *some requirement* of the Scriptures, that induced him to select a region of country abounding with *much* water. And that they *were* in the habit of doing all things in reference to the Scriptures of the Old Testament, is inferred from the *fact*, that our Lord, his apostles, St. Paul and other christians, who unlike our Baptist brethren, that are continually crying "the New Testament!" "the New Testament!" were continually crying the Old Testament! the Old Testament! or in other words were continually appealing to the Scriptures of the *Old* Testament for *proof* of *all* they *taught* or *did:* as the following passages from the New Testament will show.

Acts xvii. 2, 3, reads thus: "And Paul, as *his manner* was, went in unto them, and three Sabbath days reasoned with them *out* of *the Scriptures*, *opening* and *alleging*" "that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ:" 10, 11 and 12, "And

* If it be asked "if John baptized by sprinkling, after the *manner* of purifying by the Jews, why did he not, (instead of locating himself in a region where there was much water,) go around the country and baptize the Jews at their homes, instead of putting them to the trouble of meeting him at certain places?" The answer is, that it would have taken him many years, if not his entire life, to have baptized them at their homes, whereas it would take him but a few months to baptize them if they came to him.

the brethren immediately sent away Paul and Silas by night unto Berea, who coming thither went into the Synagogues of the Jews. These were more noble than those of Thessalonica *in that* they received the word with all readiness of mind and *searched* the *Scriptures*" (the Old Testament,) "daily, whether these things were so; therefore many of them believed." In the eighteenth chapter, from the 24th to the 28th verse, it speaks of Apollos as *mighty* IN *the Scriptures*, who came to Ephesus; this man was instructed in "*the way of the Lord*, and being fervent in Spirit, he spake and taught diligently the things of the Lord, *knowing* ONLY *the baptism of John.*" As "the prophets prophesied until John," it is evident therefore, John was not one of them, but one that they prophesied of; and whatever he taught or did, was in obedience to some prophesy of the Scripture, and as he was not *one of* THE prophets* but a fulfiller of the prophesies, he taught no new doctrine, but *was* "the voice of one crying in the wilderness, prepare ye the way of the Lord," as prophesied by the prophet Isaiah; and the one that "sprinkled clean water upon them" before that the Lord "put his Spirit within them," as was prophesied of by Ezekiel, and the "Elijah the prophet that was sent before the face of the Lord to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he should come and smite the earth

* Although John was not one of "THE prophets," yet both Christ and John were prophets; John because he prophesied of the Christ and the "kingdom of heaven *at hand;*" *therefore* "of those that were born of women there was not a greater prophet than John the Baptist: but the least in the kingdom of heaven," (that was *at hand*) "was greater than him;" see Luke vii. 26–28: also Matt. xi. 9 to 13: it reads, "but what went ye out for to see? a prophet? yea I say unto you, and *more than a prophet; for this is he of whom it was written*, behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. And *from* the days of John, the kingdom of heaven suffereth violence, and the violent take it by force. For all THE *prophets* and the *law* prophesied UNTIL John."

Christ also was a prophet, for he was that prophet which the prophets said that "the Lord God should raise up unto Israel, and that whomsoever should not obey *that* prophet should be cut off from his people."

with a curse," as was prophesied by Malachi. [And as John said that he was the voice of one crying in the wilderness, "*prepare ye the way of the Lord*," it is probable *that* "*the way of the Lord*" that Apollos was *instructed in*, (for Apollos "knew only the baptism of John,") and that John cried to the people to *prepare*, was *repentance* and *baptism*, and if it was so, then they both taught the same thing, and as John was not one of *the* prophets, but the first fruits of the fulfilment of the prophesies, he must have taught both repentance and sprinkling of clean water, or water baptism from the prophets,] and Apollos began to speak boldly in the synagogues, whom when Aquila and Priscilla heard they took him unto them, and expounded unto him the way of God *more* perfectly. And when he was disposed to pass into Achaia, the brethren wrote exhorting the disciples to receive him, who when he was come helped them much which had believed through grace: *for* he mightily convinced the Jews, and that publicly, shewing *by the Scriptures* that Jesus was the Christ.

From the above, it is evident that Apollos at first proved, and taught repentance and baptism from the Scriptures, and that after his having been taught "in the way of God more perfectly," he then proved from them that Jesus was the Christ.

And in the 2d of Peter, first chapter, from the 16th to the 19th verse, St. Peter teaches us that the prophets and Moses are "*more sure*" than that which *he* had been an "*eye witness of*."

It reads thus: "for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but *were eye witnesses* of his majesty. For he received from God the Father honor and glory; when there came such a voice to him from the excellent glory, saying this is my beloved Son in whom I am well pleased. And this voice which came from heaven *we heard* when we were with him in the holy mount; we have also *a more sure word of prophesy* whereunto *ye do well that ye take heed*, as unto a light that shineth in a dark place." Thus showing that they were to build their faith upon nothing, however well attested, unless it was

in accordance with the prophets. (The foregoing undoubtedly alludes to the transfiguration of Christ in the mountain, when he took Peter, James and John, up into a mountain and was transfigured before them.)

And St. Paul says, that "If any man speak, let him speak as the oracles of God," (i. e. as the Old Testament,) and he also says "*that they are able* to make us wise unto salvation."

In examining the New Testament upon this subject, (with the exception of the *narrative* part,) it appears to be almost entirely composed of *quotations* from "the *Law* and the *Prophets*," and of comments upon those quotations. The language of the New Testament is,

"Not as though the word of God had taken none effect"——"But in Isaac shall thy seed be called"——"For this is the word of promise," &c.——"For the children being not yet born"——"It was said unto her"——"As it is written"——"For he saith to Moses"——"For the Scripture saith"——"Hath not the potter power over the clay?"——"As he saith also in Osee"——"Esaias also crieth concerning Israel"——"For he will finish the work and cut it short," &c.——"And as Esaias said before"——"As it is written." [The foregoing quotations are taken from one chapter.]

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children"——"As *he spake* to our fathers, to Abraham, and to his seed for ever"——"As he spake by the mouth of his holy prophets, which have been since the world began," &c.——"To perform the mercy *promised* to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we—might serve him—in holiness—all the days of our lives," &c.

"As it is written in the law"——"And to offer sacrifices according to that which is said in the law"—"Think not that I am come to *destroy* the LAW and the PROPHETS; *I am not* come to destroy, *but to fulfil.* For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the *law*, till all be fulfilled. Whosoever, *therefore*, shall

break one of these *least* commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; *but whosoever shall do* and *teach them*, the same shall be called great in the kingdom of Heaven."

"What saith the Scriptures—how readest thou?"——"John —came into all the country round about Jordan, *preaching* the *baptism* of *repentance*, for the remission of sins; *as it is written in the book of the words of Isaias the prophet;* saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight," &c.——"All flesh shall see the the salvation of God,"

"As it is written"——"For what saith the Scriptures?"——"Thus saith the Scriptures"——"As was foretold by the prophets"——"That the Scriptures might be fulfilled"——"The Scriptures cannot be broken"——"If any man speak, let him speak as" in accordance with "the oracles of God"——"Search the Scriptures"——"For these saith that whosoever believeth on him"——"They searched the Scriptures daily to see whether the things spoken by Paul *were so, therefore*" because what he taught was in the Scriptures, "many of them believed"—— And St. Paul "said *none other* things than what Moses and the prophets said should come." The last quoted Scripture shows, that although, for the sake of brevity, they did not always mention it, yet they did all things in obedience to them.

Thus it is evident, that they were not only in the habit of proving all things from the Scriptures of the Old Testament, but that they also taught sprinkling (*i. e.* water baptism,) from them also.

And as the Jews had been taught by the prophets "to go to the *Law* and the *Testimony*, and that if *any man* spake not according to this word, it is because there was *no* light in him." Therefore, if Christ and his apostles had taught any thing not *there* foretold, the opposing Jews would have been sure to have brought it as evidence against them: and the least departure from what was prophesied of in the Scriptures, would have been immediately detected, and brought as evidence against Christianity by the opposing Jews, who were taught to be so strict,

punctual, and uniform, in doing every thing in reference to the Old Testament.

If a person would read the New Testament through, in reference to this subject, he would be astonished to see what full, clear, and superabundant evidence it contained, that *all things* were done to fulfil the prophets; and it is the *not* knowing this fact, that has led a portion of the church to reject sprinkling.

The New Testament (with the exception of some part of the Revelations,) is not so much a *new revelation*, as it is *positive proof* of the *fulfilment* of the Scriptures, and an inspired comment upon the law, the prophets, and the types.

It may be proper to add here, that "*the prophecy* of the book" of Revelations, (and *which* was addressed to the seven churches,) ends at the end of the third chapter, and that the "*Revelations*" commence at the fourth; and they also correspond, in many instances, almost word for word, with the prophets; and this circumstance renders it evident that they relate to the same things that were prophesied of by the prophets.

Having shown that the primitive church proved all things from, and did all things in obedience to, the Old Testament, we can see why the circumstance of there *having been* "*much water*" was mentioned by the evangelist, viz. in *obedience to some requirement of the Scriptures.* One passage will now be examined in the prophets, that foretells *sprinkling* (or water baptism,) and it evidently refers to the baptism of John, (as it was to be performed before the baptism of the Spirit,) being prophesied of in connection with the promise of the Spirit. As the baptism of the *Spirit* was performed by Christ, the baptism or "sprinkling of *clean water*," of course was performed *by John.* It is in the thirty-sixth chapter of Ezekiel, from the 25th to the 27th verses. Having said in the 24th, that God "should gather them out of the countries where they had been driven, and bring them to their own land," (which evidently refers to their national existence at the time of John and Christ, after their return, under Cyrus, from their Babylonish captivity,) it says, "*Then* will I *sprinkle clean water upon you*, and you *shall be clean;* a new heart also will I give you, and a new spirit will I

put within you; and I will take away the stony heart out of your flesh, and I will *put my Spirit within you*;" (as the *Spirit* was *not given* until after the resurrection and ascension of Christ, the "*putting* of his Spirit within them," must have had reference to the *baptism* of the Holy Ghost, on the day of Pentecost, and subsequent. Therefore, of course, the "sprinkling of *clean water* upon then," referred to the baptism of John.) The Jews undoubtedly expected, from the foregoing prophecy, that the person who should sprinkle *clean water* upon them, and put his Spirit within them, should be the Messiah: and when John informed them that he was not the Messiah, they asked him "why he baptized them?" (or *sprinkled clean water upon them.*) He explained it to them by saying, that he indeed baptized them with water, but that he that came after him, and was *greater*, (*i. e.*, was the Christ,) he should baptize with the Spirit, *i. e.*, should "put the Spirit within them."*

And in Acts, chap. xxvi. 22, St. Paul says, in his speech before king Agrippa, that "having therefore obtained help of God, I continue unto this time, witnessing both to small and great, *saying none other things*, than those which the *prophets* and *Moses said should come.*"

As St. Paul says that "he taught *none other* things than *those* which the *prophets* and *Moses* said should come," and as they *no where said that immersion should come*, he certainly *never taught immersion!* And as the *prophets did say* that *the sprinkling of clean water* should come, St. Paul *must have taught the sprinkling of clean water.*

Thus it has been further shown, that the primitive church were in the habit of *proving all things* from the Old Testament.

That the promise of the "*sprinkling of clean water upon*

* "Cyprian, a distinguished martyr of the Christian church, who lived within one hundred and twenty years of the apostles, understood the prediction in Ezekiel xxxvi. 25, 'I will sprinkle clean water upon you, and ye shall be clean,' as having reference to Christian baptism. *Jerome, and other distinguished fathers of that age, were of the same opinion." (Mo. and Sub. Bap., p. 27.)

* Wall. Hist. In. Bap., part II. chap. 9, p. 464.

THEM," and the "putting of his Spirit within them," *referred* to the *gospel dispensation*, and *not* to the Jews at *any time* previous to the gospel, is evident from the fact that the Spirit which was promised by the prophets, *was not given* until the day of Pentecost, as is clearly proved from St. John vii. 38, 39; it reads: "He that believeth on me, as the Scripture," [the *prophets*] "hath said, out of his belly shall flow rivers of living water, (but this spake he of the *Spirit*, which they that believe on him *should receive*, for the *Holy Ghost was not yet given*, because that Jesus was not *yet* glorified.")

In Ezekiel, "the Scriptures which *cannot be broken*," but "must needs be fulfilled, for heaven and earth shall pass away, but one jot or tittle, shall in no wise pass until *all be fulfilled*," said that God would, before he put his Spirit within them, *purify them by sprinkling clean water upon them*, and that "they *should be clean*." Before the Spirit was put within them, *and at the time* of the fulfilment, (by Christ and John,) of this prophesy, that God *would purify them;* we find in John iii. 22, 23, iv. and 1, that there arose a dispute whether they should be PURIFIED *by being baptized* by Christ or by John. It reads: "After these things came Jesus and his disciples unto the land of Judea; and there he tarried with them, and *baptized*, and *John was baptizing* in Enon, near to Salim, because there was much water there; and they came and *were baptized*." "*Then* there *arose* a question between some of John's disciples and the Jews *about purifying*. And they came to John and said unto him, Rabbi? he that was with you beyond Jordan, (to whom thou bearest witness,) behold the same *baptizeth!* and all men come to him. When *therefore* the Lord knew how the Pharisees *had heard that Jesus* made and *baptized* more disciples than John,"—"he left Judea and departed again into Gallilee."

Here we have positive proof from the New Testament, that the *word* (*baptizo,*) *baptize*, *means purify*, as has already been conclusively shown, by the same *evidence* that Paul *proved all* he taught, i. e. the evidence of the law and the prophets, that the *mode of purifying is not by immersion*, but *by their having clean water sprinkled upon them.* Therefore it means to *purify by*

*sprinkling*? Again, in Heb. ix. 10, 13, the *purifying* of the *unclean* by the *sprinkling* of the *blood* of *bulls* and of *goats* and the *ashes* of *an heifer*, *is called divers baptisms.* It reads: "Which stood only in meats and drinks and" (διαφόροις *diaphiorois*) "*divers*" (βαπτισμοῖς, *baptismois*, *baptisms*,) "*washings.*" "For if the *blood* of bulls, and of goats, and the *ashes* of an *heifer*," (ραντίζουσα, *rantizousa*,) "*sprinkling*, the unclean, *sanctifieth to the purifying* of the *flesh*," &c. Now as these "*divers washings*," or *purifyings*, include the divers *purifyings* spoken of in the thirteenth verse, and as they were "*divers*," i. e. were performed with *different*, or *divers*, substances, (not in *divers modes*,) i. e. different kinds of blood, water, water and ashes, and as these baptisms, or *purifyings*, were performed by *sprinkling*, here is positive proof that the word *baptizo* not only means to *purify*, or *cleanse*, but that it also means to purify *by sprinkling.*

It would have been the *height of absurdity* for the translators to have rendered the words in Hebrew *divers immersions*, whilst it would have corresponded beautifully with the context, if they had translated them *divers purifications.* This one text of itself is enough to overturn the groundless *assertion* that "the word *baptism* means *only* immerse, when used in the New Testament."

I would now ask my Baptist brethren, (in that charity or love that "is kind,") how those of them who, in translating the New Testament into the Burman language, have rendered the word "baptizo" to mean "*immerse*," will reconcile it with their conscience for having gone to their lexicon and taken a definition that agrees with their preconceived opinions, when there is not the *least substantial proof* in the New Testament, (much less in the Scriptures,) that the word "*baptizo*" means *immerse in any instance* when used in the New Testament; but on the contrary, it *is there defined to mean* "*purifying*," or *sprinkling?* But do you say, "the word *baptizo means only* to *immerse* and *not* to *purify?*" I answer, that here is *positive proof* that *it does mean* "*purifying*," when used in the New Testament, and that there is no proof in the New Testament, that it in any

instance *means* to *immerse* when applied to the ordinance of baptism. But do you reply that *lexicons*, the *wise* and the *learned* say, that it means "*immerse?*" I answer that the word of God says that it means "*purifying;*" and although the Lord has hid its meaning from the *wise* and prudent, (who trust in their own wisdom,) yet he has revealed the meaning of the word "*baptizo,*" so plainly in the New Testament, (as well as in "the *law* and the *prophets,*") that the most unlearned in the languages *need not* err therein.

The going to a lexicon to find out the *different* meanings of a word, (if *all* its meanings *are there* given,) may be very proper; but to go to a lexicon *instead* of the CONTEXT and PARALLEL PASSAGES in the *word of God*, to find out *which* is *the meaning* intended by the inspired writers, appears the most absurd; and to such persons the quotations and language of the apostles may be very well applied, which says: "For it is written, *I will destroy* the *wisdom* of the *wise*, and *will bring* to *nothing* the *understanding* of the prudent. Where is the *wise?* Where is the *scribe?* Where is the disputer *of this world?* Hath *not God* made *foolish* the *wisdom* of *this world?*" "But *God hath chosen* the foolish things *of this world* to *confound the wise.*" And Paul, speaking to ministers of the gospel, says, "For ye see your calling, brethren, *how* that not many wise *men after the flesh* are called." "And I, brethren, when I came to you, came not with the excellency of speech." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "Now we have received, not the spirit of the world, but the Spirit which is of God," i. e. the baptism of the Holy Ghost, "that we might *know* the *things* that are freely given to us of God, which things we also speak, *not in words which man's wisdom teacheth, but which the Holy Ghost teacheth,* COMPARING *spiritual things with spiritual.*" As you stood on an equality with us who hold to sprinkling in reference to the word baptize, it not having been translated; and as you had an unjust advantage over us in reference to the Greek prepositions, they having been translated to favor immersion, for we have no prepositions that have

the indefinite, or variety of meanings of the Greek, therefore the translators were under the necessity of translating the Greek prepositions to favor either immersion or sprinkling; and the majority of them having held to immersion, they of course translated it to favor immersion. With all this unfounded advantage, you have *neither been able* to overturn sprinkling, or *to prove immersion in a single instance*, either from the English translation or the Greek original. If the advocates of sprinkling should do as you have done, make a new translation, and render the word baptize to mean *purify*, (which it is proved by the New Testament to mean,) *cleanse* or *sprinkle*, which it is also proved by the law and testimony to mean, as well as by the New Testament, and the Greek prepositions in the context to mean, *with*, *at*, *to*, *by*, *from*, &c. instead of *into* and *out of*, how would you then be able to contend with us? Then, so far as our *just* translation should be adopted in the churches, instead of its being the case, as it is sometimes now, that members should leave churches because they hold to sprinkling and join those that hold to immersion, it would be among the things that *had been*, but *were not*. But do you again deny that baptize means *purify*, and ask by what authority we would translate it to mean so? I answer, that it has been shown in St. John's gospel, that a question about *baptizing is a question about purifying*, and that we have Scripture authority that it means *purify*; and we assert that you have no proof from Genesis to Revelations, that christian baptism was ever performed by immersion. I will ask you, "if in running with the *footmen* they have *wearied you*, how would *you*" then "*be able* to *contend with the horsemen*?"

By comparing the baptism of water and of the Spirit, spoken of in the New Testament with the foregoing prophesy, its fulfilment will be plainly perceived: but if it did not apply to those baptisms, it never was fulfilled: but that it did apply to them is farther evident from the fact, that those who were baptized were in the *practice* of "*calling on the name of the Lord*," in obedience to the 27th verse of the same chapter, which says "THUS *saith the Lord God*, I will yet for this be *inquired* of by

the house of Israel to do it for them," and it will be remembered that those who came to John *inquired* of him what they should do.

And when Christ was baptized, he also prayed (or called upon the name of the Lord) before the heavens were opened, and the Spirit descended upon him.

And although the Spirit was given to him *without measure*, yet instead of his having been immersed into it, the Spirit only descended in a bodily shape like a dove, and abode upon him.

It was CLEAN water that the prophesy of Ezekiel said should be *sprinkled upon* them.

The law and testimony will now be examined to see what *constitutes* "*clean* water;" for *what constitutes* the PURITY of water must also be settled by the Scriptures—not by the opinions of prejudiced men.

In Lev. xi. 36, after its having stated that the carcase of every creeping thing, even to the snail, if it fell upon any vessel of wood or other utensil wherein was drink, it should be unclean, the vessel was to be put into water until evening, so should it be cleansed; but upon whatsoever meat that might be eaten, or whatsoever *drink* that might be drank, either the water that had been used for purifying the drink, or dead carcase might come, it should *be unclean;* it says "nevertheless a *fountain or pit* wherein there is PLENTY of water, shall be clean." (The word "*plenty*" in the Old Testament corresponds to the word "*much*" in the New Testament.) Furthermore in the fourteenth chapter of Lev. 5th and 50th verses, it requires that the bird for purifying should be killed over running water.

We here see the *scriptural reason* why John chose a region of country where there was "*plenty*" or "*much*" water; it was in compliance with the Scripture that said that "*clean water* should be *sprinkled upon* them."

According to the Scriptures, a fountain, pit or river, wherein was "*plenty*" or "*much*" water, would be clean; although unclean water, the carcase of a creeping thing, or the water that had been used in purifying, had fallen into it; but water in a vessel would not be clean under such circumstances.

And we hereby see the error that some of our Baptist brethren have fallen into in using a baptistry or tub. Although the water might have been clean previous to the immersion of the first person, yet by that immersion, the water is made unclean, (it being in a vessel,) because it contains the water that was used in purifying; so that the next person that is immersed is not scripturally baptized, (if it be proper to call immersion baptism,) from the fact that he is baptized with unclean water, even though the validity of immersion be admitted.

## CHAPTER IV.

The next text that will be examined is Acts viii. from the 36th to the 40th verses. It reads, "And as they went on their way they *came unto* a certain water; and the eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went *down* both *into* the water, both Philip and the eunuch, and he baptized him, and when they were come *up out* of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found *at* Azotus: and passing through, he preached the word in all the cities," &c.

The above passage is considered by those who hold to immersion "to be *positive* evidence that both Philip and the eunuch not only went to the water, but *that they also went down into it.* And that as they went down into the water, it is strong circumstantial evidence that they went on to perform immersion."

It will be observed in reply, that in the 36th verse, the Greek word (ἦλθον) *elthon*, is no proof that they actually came to the water. It reads, "And as they (*elthon*) *went on* their way, they *came unto* a certain water." It simply means that they approached or came near where the water was, and the Greek is *thus* rendered in several places in the New Testament. So far from its actually *meaning at* or *to*, (much less *into*,) it only means that they *came near to it*.

And in St. Mark ii. 3d, we find that the expression (ἔρχονται *erchontai*) "*come unto*," a word of the same import, does not imply that they came actually "*to*" Christ, for it says that after "they *came unto* him" that because "they could not come *nigh unto*" (or to) "him, that they uncovered the roof where he was, and when they had broken it up they let down the bed wherein the sick of the palsy lay."

The word *eis* is rendered "*to*" four or five times in the eighth chapter of Acts. But even if we should admit for argument's sake, that they stept *into* the water, there is nothing in the context that shows *how* they *were* baptized: their going into the water, was not baptism; if it had been *each* one would thereby have baptized himself. And it will be further observed, that the Greek prepositions *eis* and *ek*, which are used in the original, and are translated in the 38th verse, "*down into*," and in the 39th verse "*up out of*," are the same prepositions that would have been used by the evangelist if he had wished to have said that Philip and the eunuch went down *to* the water and came up *from* the water.*

And the Evangelist uses the preposition (*eis*) in the 40th verse of the same chapter to mean *at* (*or to.*) It reads, "but Philip was found (*eis*) *at* Azotus, and so passing *through* he preached," &c.

* 'The Greek word (*eis*) translated "*into*" is very equivocal, and has a number of significations, and often means "*to*" or "*near*." We are informed that "that other disciple (elthe protos *eis* to innemion,) came first *(eis)* "*to* the sepulchre;" but it is added, (ou mentor me *is* (*elthon*) yet he entered *not into* it. The king sent Rapshaka from Lachish *(eis) to* Jerusalem; Isaiah xxvi. 2, not *into* it, for the city was not yet captured. The sons of the prophets came *(eis) to* Jordan to cut wood; 2 Kings, vi. 4,—*not into* the water of Jordan. Christ commanded Peter to go *(eis) to* the sea. *Ek* also often means "*from*." "He ariseth *(ek deipnou) from* supper, and *not out* of supper. Therefore the words may be rendered "they went down *to* the water and came up *from* the water." Neither can it be proved that there was any water in that place suitable for immersion.

Peculiar circumstances were connected with this baptism. The eunuch was on a journey, and it is not certain that they had any way to fetch water, and if they had, it was much more convenient simply to alight from the chariot, and go down to the water. Indeed, there is not a single instance recorded in the Bible, in which mention is made of going down to the water to administer baptism, unless peculiar circumstances led to it.'

It would have been absurd, to have translated it thus, "but Philip was found (*eis*) *in* Azotus, and so passing *through* he preached," &c.

The Greek prepositions (*ek*), (*apo*) and (*en*) have been shown to mean *from* and *to*, as well as "*out of*" and "*into.*" And that they are all indefinite as to their *precise* meaning unless it is fixed by their context, as in Matt. iii. 7, and in Acts viii. 40, and the meaning in these two places *is fixed* in favor of *sprinkling*, as has already there been shown. Therefore as they do not assist in defining the word *baptize* so much as to render it even *probable*, whether (in performing the ordinance of baptism,) the person went *into* the water, or *to the* water, its definition when applied to water, cannot be looked for in this passage.

As there is nothing said about Philip's having taught the eunuch baptism, it might be inquired, how should the eunuch know any thing about it, for he says, "see here is water, what doth hinder that I should be baptized?" The answer is, that having been up to Jerusalem, he had undoubtedly heard how that Judea and all Jerusalem had been out to John to be baptized of him. But then how should he know that he had a right to be baptized? seeing that he was of another nation. The answer is, that as sprinkling *is* baptism, he had just read in the first part of the description of the humiliation of Christ, how that (not only the Jewish nation should be baptized or sprinkled, but that) Christ should (baptize or) sprinkle *many* nations, therefore his being of another nation was no objection to his being baptized.

That the last part of the previous chapter, to the fifty-third of Isaiah, quoted in Acts, was a part of the description of the humiliation of Christ, which the eunuch was reading, is evident from the fact that in the 6th and 10th verses of the fifty-second chapter, both verses being before the one in which it says that Christ "shall *sprinkle many nations*," (which is the 15th verse of the fifty-second chapter,) it says, "Therefore *shall they know* in that day, that I am he that doth speak; behold it is I." "The Lord *hath* made *bare his arm in the eyes of all nations. All*

the ends of the earth *shall see the salvation* of our God." The first verse of the fifty-third chapter which says, "*Who hath believed* our report? And to *whom* is the *arm* of our Lord *revealed?*" being evidently an answer to the two verses last quoted. The eunuch must therefore have read the prophesy, that "Christ should *sprinkle many nations:*" (what is done by the command of Christ is said to be done by him,) and thereby have known that his being of another nation, was no objection to *his* being *sprinkled* or baptized.

And in the twenty-eigth chapter and 19th verse of Matt., Christ for the *fulfilment* of the above *prophesy*, commands his disciples to "go *therefore* and teach *all nations baptizing* (or sprinkling) them in the *name* (i. e. by the authority) of the Father and of the Son, and of the Holy Ghost." The prophesy just quoted from Isaiah lii. 15th verse, reads thus: ("his visage was so marred, more than any man, and his form more than the sons of men,) *so shall he sprinkle many nations.*"

## CHAPTER V.

The next text that will be examined is Rom. vi. from the the third to the fifth verse. It reads thus: "Know ye not that so many of us as were baptized *into* Jesus Christ, were baptized *into* his death; therefore we are *buried* with him *by* baptism *into death*, (not '*into water*,') that like as Christ was raised up from the dead by the glory of the Father, even so we should" (what? be raised out of the water? No; but) "*walk in newness* of life; for if we have been *planted* together in the *likeness* of his death, we shall be also in the *likeness* of his resurrection."

The three verses just quoted, and the twenty-seventh of the third chapter of Galatians, with the eleventh and twelfth verses of the second chapter of Colosians, are considered incontestible proofs of baptism, by immersion into water, by those who hold hold to baptism by that mode.

But unfortunately for the advocates of *immersion into water*, there is nothing said about water in either of the three places quoted, but it is speaking of the baptism of the Holy Spirit, which is translated "being baptized into Christ," (and which

means being baptized *by* Jesus Christ *with* the Holy Ghost.)—And it has already been shown, that the baptism of the *Spirit* was *by sprinkling;* and in the examination it will be seen that it has no reference to water baptism, *whatever* might have been the mode thereof.

The verses quoted from the sixth chapter of Romans are a part of an argument of St. Paul, to prevent the abuse of a doctrine he had just advanced. The doctrine was, that the gospel of Christ was of such virtue, that those who embraced it, by repenting of all sin and trusting in the blood of Christ for the forgiveness of them, the greater their sins had been, the more grace they would receive by a trust (or faith) in the blood of Christ: which doctrine perfectly agrees with the words of our Saviour, where he says that he that hath had *much forgiven, loveth much;* and it is generally allowed, that the more a man loves God, the more grace or holiness he possesses.

After having stated the above doctrine, he asks, "shall we *continue in sin* that *grace* may *abound?*" and answers by saying, "*by no means,*" or as it is translated "*God forbid.*" And in the ninth, eleventh and twenty-second verses, he goes on to say to them, that "as Christ, being raised from the dead, *dieth no more*"—death hath no more dominion over him—"*likewise* reckon ye yourselves *dead indeed* unto *sin*, but *alive* unto *God*—and being *made free* from sin, and become the servants of God, ye have your fruit unto holiness," &c. In the sixth chapter he shows the *freedom* of a believer from sin, and in the last part of the seventh chapter he shows the contest there is in the mind of a penitent, between indwelling sin and his will or determination to do the will of God, [which determination is repentance,] and in the *first* and *second lines* of the last verse of the chapter, he shows that the penitent that *serves* God with his mind, is made free from indwelling sin, by trusting in God, through the atonement of Christ.

The sixth, seventh and eighth chapters of Romans are an answer to the question in the first verse of the seventh chapter, which asks, "shall we continue in sin that grace may abound?" which question the apostle has answered conclusively, by show-

ing, in the last lines of the last verse of the seventh chapter, that they not only served God with their minds *previous* to their believing in Christ, but by also showing in the eighth chapter the impossibility of their committing sin that grace might abound; now they both served God with *their minds*, and were also free from sin; and he further shows, that (although they had by "*thanking God* through our Lord Jesus Christ," been made free from the *law* of sin and death, by the *law* "or *power*, of the Spirit of Christ Jesus;" yet,) so far from grace abounding unto them by their committing sin, that "if they committed it, by walking after the flesh, they *should die.*" And in the last part of the eighth chapter, he shows them that now they are believers, that if they *mortified* the deeds of the body, by walking "*not after the flesh*, but *after* the *spirit*," that THEN the *grace* of God should so abundantly abound unto them "that they should know that all things worked together for their good." So that he was persuaded that *nothing* should separate them from the love of Christ, neither tribulation, distress, persecution, famine, nakedness, peril, or the sword, but that, in *all these things* they would be more than conquerors, so that neither death, life, angels, principalities, powers, things present, things to come, height, depth, or any other creature, should separate them from the love of God, &c.

He also shows, in the sixth chapter of Romans, third verse, that this "death *to*," or "freedom *from*, sin," was produced by being baptized "*into* (*eis*,—*by*) Jesus Christ" [*with his* Spirit.]

He *illustrates* this *death to*, or *freedom from* sin, under *four different figures:* the first is *death*, the second is *burial*, the third is *planted*, or (as the Greek word σύμφυλοι—*sumphiutoi*, should be rendered,) "*ingrafted*," the fourth is *crucified.* To show the absurdity of taking the *burial* in a *literal* sense instead of a *spiritual*, it will be observed, that if we take the *burial* literally, it is absolutely necessary that we take the *ingrafting* and the *circumcision* literally also! But that they are all spiritual, will appear evident upon further examination.

You will please observe that it does not say that we are buried by baptism *into water*, or by baptism *into baptism*, neither

by baptism *into the Holy Ghost*, but it says, "we are buried by baptism into *death*," and this death is "death *to sin*," (or the death *of sin*.)

The following illustration will show the meaning of the third verse of the sixth chapter of Romans. As a dead body is *buried* BY THE SEXTON into the earth, so also the believer by being baptized *by* Jesus Christ, WITH THE HOLY GHOST, is buried *into death to* sin, by being made *alive unto* God. And as the dead body is not buried by the sexton into himself, but into the *earth*, so likewise the believer is not buried *by* baptism *into baptism*, but by baptism into death to sin. "The passages in which believers are said to be buried with Christ by baptism into death, have no reference to the *mode* of baptism with water, but they are speaking of spiritual baptism, and the *mode* of even that *is not alluded to*, but the *effects*.

That the baptism is spiritual will be farther shown, from Col. chap. ii. verses 11 and 12. Speaking of Jesus Christ, it reads thus: "In whom also ye are circumcised with the circumcision made *without* hands, in the putting of the *body* of the sins of the flesh by the circumsion of Christ." Buried *with* him *in* baptism, *wherein* also ye are risen with *him* through the *faith* of the operation of God, "who hath raised him from the dead."

The following is probably the correct reading of the above: (*en*) *By* whom ye are circumcised *with* the circumcision made *without hands*," (*en*,) *by* "the putting off the body of the sins of the flesh," (*en*,) *by* "the circumcision of Christ" (Συνταφέντες αὐτῷ,—*Suntaphientes auto*,) *buried like him* (*en*) *by* "bastism," whereby "also ye are risen, (συνηγέρθητε διὰ,—*sunegerthete dia*,) *like him*, *by* "the *faith* of the operation of God, who hath raised him from the dead," i. e. whereby also ye are *risen* (through faith) *by the same power;* (i. e. the Holy Ghost,) raised up Christ from the dead.

The manner of "*circumcising*," or "*baptizing*," *by* Christ, is found in Acts ii. 33. It reads, "therefore, being by the right hand of God exalted, he" Christ, "hath received of the Father the promise of the Holy Ghost, he hath *shed forth* this which ye now see and hear." The being "buried" *like* "him," and "risen"

*like* " him," spoken of here, corresponds with Rom. iv. 4, 5, " that *like* as Christ was raised from the dead by the glory (*i. e. power* or Spirit) of the Father," " *even so* we should walk in *newness* of life. For if we have been *planted together*" (*ingrafted together*,) " in the likeness of his death, we shall be also in the likeness of his resurrection." That " *grafting*" is correct, will appear from Rom. xi. 17, " And if some of the branches were broken off, and thou being a wild olive tree was *graffed* in among them."

The two previous verses just quoted are parallel with the third, fourth and fifth verses of the sixth chapter of Romans and the twenty-seventh of the third chapter of Galatians. It will be observed that it says in the eleventh and twelfth verses of the second chapter of Colosians, that believers " are circumcised with the circumcision *made without hands*." The expression " circumcision made *without* hands," qualifies the expression (in the following verse) " buried with him in baptism," showing that they were " *buried* by a baptism" " made *without hands*," as well as the circumcision made " *without hands*," as will appear by the words *following:* the words are, " *wherein*" (or *by* this very baptism,) " ye are risen with him *through* (or *by*) the faith of the *operation* of God, who hath raised him from the dead."

That is, that the very power that raised up Christ from the dead, (which *power* was the Holy Ghost,) did in the baptism of the Spirit, (by which they were buried into death to sin,) *raise* them up to spiritual life.

The point to be decided is, what was it that they were buried by baptism into.

Those who hold to immersion affirm, that it was " *into water*," but it is seen that St. Paul says, in the sixth chapter of Romans, that it *was* " *into death*" to sin.

The Greek preposition (*en*,) which is here tranlated " *in*," is ofttimes, in other places, translated " *by*," " *with*," &c., and if it had been translated *by*, instead of " *in*," which it requires according to Rom. vi. 4, it would then have read " buried *by* him *by baptism* into death."

The expression in Gal. iii. 27, "For as many of you as have been baptized *into Christ*, have put *on Christ*," probably means that as many of them as had been baptized *by Christ*, with the Holy Ghost, had put *on Christ*, were made *partakers* of *his divine nature*, had the *Spirit of Christ dwelling in them*, and is lucidly explained above, in Rom. vi. and viii., and also in Col. ii. 11, 12.

The idea that the foregoing quotations teach that "by *immersing* a christian into water he thereby typifies the burial of Christ into the earth, and by his rising out of the water he thereby typifies the resurrection of Christ from the dead," is entirely a turning away from the truth, [*that they are* "*a* LIKENESS of *our* DEATH TO SIN," "*by our becoming* ALIVE TO *God*,"] to a baseless "fable" of their own imagination. The apostle no where teaches that water baptism typifies either Christ's or the christian's death, burial and resurrection, (but the *baptism of the Spirit*.) If in sprinkling a person, we were to say, "I bury you by baptism *into death* to *uncleanliness*, (by making you clean,) that henceforth you may walk in cleanliness," he would have truth and the meaning of the Scriptures for his authority, for they say, "I will sprinkle clean water upon you, *and you shall be clean;* they are buried precisely in the *same sense* that they are *crucified*, and in no other; both mean *death to sin*. This is undoubtedly the meaning of 2d Timothy, ii. 11, "if we be dead" (*by*) "with him, we shall also live" (*by*) with "him," [*i. e.* if we be *dead to sin by* his having baptized us with the Spirit, we shall *also* live by this *same* power or Spirit;] therefore he says, "it is a *faithful* saying." What a perfect "*fable*" of the imagination it is, for a minister to immerse a person and say, "I bury you by baptism *into death*," when *he means into water*, and when he raises him out of the water to say "that *like* as Christ was raised up," &c. "*even so* you should walk in newness of life." Never, never, does the *death*, *burial* and *resurrection* of Christ typify immersion, but they *illustrate* the believer's *death to sin*, *by* his *becoming alive to God*. That the resurrection of Christ and our baptism with water *are like figures of our salvation* by the Holy Ghost is allowed;

but that water baptism is a figure of the burial of Christ, is denied.

There is no place in the Scripture where either *drowning* or *immersion* is called *burying*, but it is said of those that perished by the flood, that "it carried them away," and of the Egyptians, that "they sank like a stone in the deep."

N. B. Here are two instances of a large number of individuals *being immersed*, but there *is nothing* said about their being *baptized*, although in the last instance the Israelites are said to *have been baptized*, although they went over dry shod, and were only baptized by being sprinkled with the spray, and with a shower, as will be shown in due time.

The applying of the term, *burying*, to *immersion* and *drowning*, is thought to be of modern invention, brought in by those who hold to immersion as baptism to favor *their* explanations of those passages where burying is figuratively spoken of, in connection with the baptism by the Spirit.

## CHAPTER VI.

St. Paul undoubtedly taught baptism; and as he says, he "taught *none other things* than what *Moses* and the *Prophets said should come*," it might be asked, by some, for positive proof that he taught baptism *from Moses and the Prophets.*

The positive proof is in first Cor. x.* first and second verses: he says, "That all our fathers were *under* the cloud, and all passed *through* the sea; and were baptized (*eis*,) *unto* Moses *in*" (*en, by*) "the cloud and *in*" (*en, by*) "the sea."

In reference to the above passage, it will be observed, that our Baptist brethren conclude that the expressions, "were all baptized *in* the cloud and *in* the sea," very strongly proves *immersion;* and it has sometimes been explained by them thus: "That when the Israelites were passing through the sea, the sea was a wall on each hand, and the cloud being *over*, *before*, and *behind* them, they were completely *shut* in, and were *thus* immersed."

* This chapter, like the sixth, seventh and eighth of Romans, was written by the apostle to prevent believers from committing sin by walking after the flesh.

After having examined the two verses just quoted, the Old Testament will be examined, to see whether their description is correct.

It has already been shown that the Greek preposition (*en*) might as justly have been translated "*with*" or "*by*," as it is in the verse where John says, in Luke iii. 16, "that Christ should baptize them (*en*) "*with* the Holy Ghost and *with* fire." And the *context* even as it *is* translated, requires that it should be rendered *with*, instead of "*in;*" for it says that "they all passed *under* the cloud," (*not through* it) which plainly shows that they could not have been *immersed in* the cloud, but must have been baptized *by* it.

It has also been shown that the majority of the translators held to immersion, and would of course *favor it* as much as possible, in translating those passages that referred to it; which accounts for their rendering the preposition "*in*" instead of '*with*,' and thus favoring *immersion:* the prepositions alone would mean *either*, but, as it is connected with the context, it means "*with*," and *not* "*in;*" (for they passed *under* the cloud and not *through* it,) as will *be positively* shown in the further examination of the Scriptures.

The passage in the Old Testament, in which *this* baptism is recorded, will now be examined: it is in Exodus xiv. from the 19th to the 22d—it reads thus: "And the *pillar of cloud* went *from before* their face, and *stood behind* them: and it *came between* the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a *strong east wind* all that night, and made the sea dry land; and the waters were divided. And the children of Israel went into the midst of the sea *upon dry ground;* and the waters were a wall unto them on their right hand and on their left."

By examining the four verses just quoted, it will be found *that before* they went *into* the sea, the *cloud went* from *before* them,

and came and *stood behind* them, and that after it *had stood* behind them, *it came between* the camps of Israel and Egypt.

If the Israelites had passed *through* the cloud, when it went from before them and stood behind them, it would then have been between the two camps; but its having "come between" the camps *after* it had *stood* behind them, shows that the cloud must have passed *over* them. And St. Paul also says that "they passed *under* the cloud," and not *through* it. Therefore, they were neither baptized by being shut *into the sea with* it; neither were they baptized by being immersed *in the cloud.*

That they were *under* the cloud has thus been proved, and that they were baptized by a *shower*, and therefore *sprinkled*, will now be proved.

In the lxxvii. Psalm and seventeenth verse, speaking of the time that God led forth his people from Egypt, like a flock, by the hand of Moses and Aaron, it says that "the clouds *poured out* water" "when *his way* was in the sea;" and that "the sea saw him and was troubled," "when he led forth his people, like a flock, by the hand of Moses and Aaron." And in another place, speaking of this baptism, it says that the "sky *dropped down rain.*" And the Scriptures have fully shown that "the *pouring out*" is *performed* by *sprinkling;* thus, in Job: "Mine eyes *poureth out tears*," and that the Lord "maketh *small* the *drops* of water; they *pour down rain* according to the *vapor* thereof, which the clouds do drop and distil upon man abundantly." Here is, therefore, further proof that water baptism *is* by *sprinkling.* Having thus positively proved water baptism by sprinkling with a shower from the cloud, the baptism with the sea will now be examined. St. Paul says that "they were baptized (*en*) *with* the sea," as well as *with* the cloud.

It will be observed that it was after the cloud came between the camps, that "Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind *all that night*, and made the sea dry ground; and the waters were divided; so that the children of Israel went through dry shod, the waters being a wall unto them on their right hand and on their left;" but not a wall before or behind them; and as the *cloud*

*was between* the two camps, so that they came not near each other *all that night*, and not *over*, or *around* Israel; therefore, they were not *enveloped* in the cloud and sea, much less were they *immersed* in them.

In Isaiah ii. fifteenth verse, it says (referring to this baptism) that the *waves roared when* the Lord divided the sea. It reads thus: "I am the Lord thy God *that divided* the sea whose *waves roared*."

It is a well known fact, that when the waves of the sea are made to *roar* "by a *strong wind*," that there is *always* a *spray*, which is very similar to *small drops of rain*. And the Israelites being on the *west* side of the sea, which having been "divided by a *strong east wind*," the spray must have blown directly upon them, and that, too, in sufficient quantity to have abundantly baptized them by sprinkling; but *not* in a quantity sufficient to have *immersed* them, for "they went over *dry shod*."

Thus we again have evident Scripture proof of water baptism by *sprinkling*, and they say that "by the mouth of *two* or *three* witnesses every word shall be established:" having thus farther proved water baptism to be by *sprinkling*, from Moses and the prophets, (and our Lord says if a man will not hear Moses and the prophets, that he would not be persuaded though one were to arise from the dead,) some may object that the Israelites were *not* baptized; and that the expression of St. Paul, is only to be taken figuratively. In answer, it will be replied that St. Paul says that "they *were all baptized*," and which to believe no one will have any difficulty to determine; ("for cursed is the man that trusteth in man;") and although we are "*not* to despise prophesyings," (or the opinions of others,) yet we are to "prove all things" by going "to the law and the testimony, and if any man speak not according to this word, it is because there is *no light* in him," and if they do speak according to it, then we are to "*hold fast* that which *is* good,") and that it was *not* by *immersion*, but by *sprinkling* has already been shown by the foregoing examination. Therefore, the Greek word *baptizo*, when applied to water baptism, also means to *purify* by *sprinkling*, not immersion.

In 1 John v. 8 and 9, it says that there are *three* that bear witness in the earth, the *spirit*, the *water*, and the *blood;* and these three *agree* in *one.* If we receive the witness of men, the witness of God is greater. It will be observed that it says, "these three *agree* in *one*," i. e. they agree in *one mode* of *purifying*, and that *mode* is *sprinkling.*

For, that the *blood* is applied by *sprinkling* is not only plainly taught in the Scriptures, but is also allowed by all,* that the

* Since writing the above, in examining the Baptist Tract called "The *Scripture* Guide to Baptism," (which might with propriety be called almost any *other guide* than a "SCRIPTURE Guide,") I find that, having been unable in a *single instance to prove* water baptism *by immersion*, from the Scriptures, they have not only *attempted* to prove *water* immersion from the *opinions* and *writings* of uninspired men, but also, in the 25th page of said Tract, they attempt to prove from, (*not* the Scriptures, but) COWPER, that

> "'There is a *fountain filled* with blood,
> Drawn from Immanuel's veins;
> And sinners *plunged beneath* that *flood*,
> Loose all their guilty stains.'"

Nevertheless, it thus appears that they so far agree with the Scriptures, as to both *believe*, and also *attempt* to prove, that the three witnesses (the *water*, the *spirit* and the *blood*) agree in one MODE of *application.* But that the *mode* of the blood is not *immersion* but *sprinkling*, will appear evident, for *St. Paul* says, in Heb. ix. "For if the blood of bulls and of goats, *sprinkling* the unclean, *sanctifieth*, (or cleanseth) to the *purifying* of the flesh, how much more shall the *blood of Christ* purge your conscience"—"when Moses had spoken every precept, he took the *blood* of calves and of goats with *water*, and *sprinkled* both the book and all the people; he sprinkled likewise with *blood*, both the tabernacle and *all* the vessels of the ministry, and almost all things are, by the law, purged" (or *purified*) "*with blood*, and without the *shedding*" (and sprinkling) "*of blood there is no* remission."

The word "*sprinkling*" qualifies the *blood* of Christ, shewing that *it* was also sprinkled as well as the "blood of *bulls* and of *goats.*" That it does, is further evident from the twenty-second verse of the tenth chapter—it reads, "having our hearts sprinkled" (by faith in the *blood* of Christ) "from an evil conscience," and Heb. xii. "but ye are come to the *blood* of *sprinkling.*" And that the blood of Christ is by *sprinkling*, and not by immersion, is settled beyond cavil by 1 Peter i. 2—it reads: "Elect, through sanctification" (or *purification*) "of the Spirit unto obedience, *and* SPRINKLING *of the* BLOOD *of Jesus Christ.*" And furthermore, there is not the least intimation in the whole Bible, that the blood was applied by immersion to purify; and it has already been seen in the foregoing examination, that the advocates of immersion are in as great an error in respect to the *mode* of the *spirit* and the *water*, as they are here shown to be in respect to the blood; (the three agreeing in purifying by sprinkling.)

mode of *purifying* by the Spirit and by the water, has also been abundantly proved to be by sprinkling: to apply the water by immersion would make God's witnesses on earth disagree. And furthermore, no person has any right to administer baptism by immersion, until he can *prove* it from the *Scriptures*, and *not* by his *assertions*.

That the Scriptures should not have called those baptized who were immersed by the flood, or the Egyptians baptized which were immersed by "sinking like a stone" in the Red Sea, is *strong* evidence that immersion is *not* Scripture baptism. Whilst on the other hand, they *having* called the Israelites baptized who were *not immersed*, but only sprinkled with spray and a shower, is *positive* proof that *sprinkling is* Scripture baptism.

## CHAPTER VII.

The next passage that will be examined, is Heb. x. 22—it reads, "Let us draw near with full assurance of faith, having our *hearts sprinkled* from an evil conscience, and our bodies *washed* with *pure*" [or *clean*] "water."

This text is considered by those who hold to immersion, to be strong proof of it: the expression, "bodies *washed* with *pure water*," is the portion which they consider as proving it; but that it does *not* prove it will appear evident, when the *mode* of *washing* their bodies with *pure* (or *clean*) water is examined. And, to examine the mode of washing with clean water, it will be necessary first to examine the scope of the apostle's argument.

The apostle, in Hebrews, has explained the Jewish ceremonial law, as typical of the Christian dispensation, or as "the *shadow* of good things to come;" i. e. the new covenant.

In Heb. x. 1,* he says that "the *first* covenant" thus distin-

* As St. Paul, in Rom. vi. vii. and viii. and in 1 Cor. x., wrote to deter believers from "walking after the flesh," so, in Hebrews, from i. to xi., he writes to deter them from departing from the living God by *unbelief*, and also to encourage the *follower on to know* the Lord—he represents the ceremonial law as a shadow of good things to come, which were promised under the "new covenant;" (i. e. the baptism of the Holy Ghost;) in the fourth chapter, he represents the *faith*, whereby christians receive the new birth, as the rest, typified by the land

guishing from the new *covenant* or *agreement* that God will give his Spirit to believers; (the *having this Spirit constituting the having entered into the holiest*, typified in the Old Testament,) "had also ordinances of divine service, and a worldly sanctuary;" and from the second to the fifth verse, he describes the tabernacle with its instruments, and adds in the fifth verse, that "when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God,' and in the seventh verse he says, "but into the *second* went the high priest *alone* once every year," (not without blood which he offered for himself and the errors of the people.) The "Holy

of Canaan: those who had not attained this faith, he exhorts to labor to enter into this rest, lest they should fall by unbelief—he says, "there remaineth, therefore, a rest to the people of God; let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief," (i. e. as those fell in the wilderness who did not believe that God would, as he had promised, give them the land of Canaan,) "for we which *have believed* [i. e. have trusted in the blood of Christ,] "DO *enter into* REST;" "*for he that* IS *entered into* REST, *he hath also ceased from his own works as God did from his.*" "This *rest*," *or birth of the Spirit*, he says, "was typified *by the holiest* in the tabernacle under the law," and he calls upon them to "enter boldly into this holiest" state through faith in the rent veil of the Saviour's flesh; (i. e. by its merits.) This "rest" does not refer to the next world, for he requires them to enter "to-day," and he says, we, "*that have believed, do enter.*" In the tenth he says, speaking of the covenant—"He taketh away the *first*, that he may establish the *second* by the which (will) we are sanctified through the *offering of the body of Jesus Christ.*" *Wherefore*, the Holy Ghost is a witness, for after that, he said before, "This is the COVENANT, saith the Lord, that I will make with them [believers] after those days, I *will put my laws* [i. e. Spirit] *within their hearts;* and in *their minds* will I write them, and *their sins and their iniquities will remember no more.*" "Now, where *remission of these* IS, there is *no more* offering for sin"—in the words of the text under consideration, he calls upon any, who might not have entered this rest, or holy of holies, (the baptism of the Spirit—the fulfillment of the new covenant,) to "draw near in full *assurance of faith*, having their *hearts sprinkled* from an evil conscience, and their *bodies washed* with pure water;" and to them and those who had entered, he says, "let us hold fast the profession of our *faith without wavering*," "for, if we sin wilfully after that we have the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain" "judgment;" and having previously said, "beloved, we are persuaded better things of you, and things that accompany salvation. Though we thus speak," he says, "we are not *of* them that draw back to perdition," [probably alluding to some who had apostatized,] "but *of* them who believe to the saving of the soul;" i. e. of those that remain steadfast.

Ghost" (by) "*this* signifying that the way *into* the *holiest* of all was not yet made manifest, while the *first tabernacle* was standing," which ("the way into the holiest of all *not being* made *manifest*") was *a* figure of the *time then present*, (i. e. of the Jewish dispensation,) which plainly implies that the holiest of all, as well as the *Levitical priesthood*, and Jewish ceremonies, was a type of the *dispensation* of *the Spirit* (or new covenant)—he speaks of the high priest as typical of Christ, and of the priests as typical of Christians; (therefore "Christ" is called the "Great High Priest of *our* profession.")

St. Peter also says, in 1 Peter ii. 9, that believers "are a *royal priesthood*," and St. John says, in Rev. i. 6, that Christ "*hath* made *us* kings and *priests* unto God:" it will be observed that it does not say that he *will* make us priests; but it says that he "*hath made us priests.*"

The apostle thus *refers* to believers *as priests*, and says—"having boldness, brethren, to *enter into* the *holiest* by the *blood* of Jesus, by a new and living way, which he (Jesus) hath consecrated for us through the *veil*, that is, his flesh; (alluding to the veil in the tabernacle, which divided the holiest from the *holy*, and through which the high priest could only enter alone once every year; thereby showing that the way into the dispensation of the Spirit, was not made manifest while the first tabernacle, or *holy place*, was standing, which was a figure of the time then present, when the high priest could only enter into the *holiest*, by sprinkling blood before the mercy seat, and also having had blood put upon him at his consecration.) This veil was rent in twain from the top to the bottom at the death of Christ, thereby showing that the way into the holiest of all was then made by his death, for all priests, i. e. believers.

And in the twenty-second verse St. Paul says to all professors of religion, (addressing them as *Priests*, and inviting them to enter this holiest place by faith in the blood of Jesus,) "let us draw near with *full assurance* of faith, *having our* hearts *sprinkled* from an evil conscience, and our *bodies washed with pure* water," *alluding here to the fact*, that the *Jewish* (or *Typical*) *Priests* had, upon their first entrance upon the Priest's office,

blood sprinkled upon them, and their bodies [sprinkled or] *washed* with *pure* water.

Thus the Christian, upon his *entrance* upon the profession of his Spiritual Priesthood, has his "heart *sprinkled* from an evil conscience, by faith in the blood of Christ, and also his body washed with *clean* water, by being baptised, or in other words, by having *clean* (or *pure*) water *sprinkled upon* him; which explanation will be found to be correct, by examining the *mode* of the *washing* the priests bodies (at their entrance upon the priest's offices.)

In Exodus xxix. 4, it says, "And Aaron and his sons thou shalt bring unto the *door* of the Tabernacle of the congregation, and shalt *wash them with water*," (and it is evident this washing could not have been performed by *immersion* at that place.) In Num. viii. 6 and 7, it will be seen *how* this washing or purifying *was* performed. It says, "Take the Levites and *cleanse*" (*or purify*) "them, and *thus* shalt thou do unto them *to cleanse* them: *sprinkle water of purifying upon them*," &c.

That a person can be *washed clean*, in a Scriptural sense, without being *immersed*, is evident from the words of our Lord, in St. John xiii. from the eighth to the tenth verses, thus, "Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I *wash* THEE *not*, thou hast no part with me.—Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, he that *is* washed needeth not save to *wash his feet*, but is *clean every whit*."

It will be observed that Christ calls the washing Peter's feet the washing *him*. And he also says, that by the *washing* of Peter's *feet* that he was *clean every whit*.

Therefore, if a man can be Scripturally (purified or) *washed clean every whit*, by having his feet washed, he can also by having clean water sprinkled upon him. That he can be thus cleansed, has positively been proved by the word of God, where he says, in Ezekiel, that he will *sprinkle* clean water *upon* them and that they *shall be clean*.

And that *washing can be performed* by *sprinkling*, is also evident from Luke vii. 38, where the woman washed Christ's feet

with her tears, which of course were applied by drops, and therefore sprinkled upon them.

The scope of the Apostle's argument in that portion of Hebrews under consideration is, that the person who believes in Christ and is baptized, has as much right to enter into the holiest, spiritually, (i. e. receive the baptism of the Spirit through the blood of sprinkling,) as the ancient High Priest had to ener into the typical Holiest, by having the blood and the water of purifying sprinkled upon him, or the Priests had to enter into the service of the Tabernacle, when they had thus been qualified.

It will also be remembered, that just previous to our Lord's entering upon his ministry, that he went to John to be purified or baptized.

The question arises, why was Christ baptized? The answer is, to fulfil the Scriptures; for when John forbade him he says, "Suffer it to be so now, for *thus* it *becometh us* to fulfil *all righteousness.*" And furthermore, as he was about thirty years of age, and was entering upon his Priest's office, (the law requiring a man to be thirty years of age before he could be qualified;) it was undoubtedly the "*washing*" that was necessary for him to receive, before he could lawfully officiate; and it must therefore have been performed by sprinkling, as has been shown from Numbers.

It will be remembered, that the priest, to be qualified, was brought, to be washed or purified, to the door of the *tabernacle*, which was "a *shadow of good things to come*," (i. e. of the *dispensation* of the *Spirit*,) so Christ, when he was to be qualified, came to "John's baptism" which was likewise, the door or entrance, to the dispensation of the Spirit. (The kingdom of God, prophesied of in Daniel ii. 44.)

But there is another reason that absolutely required that Christ should *be sprinkled.* He was made *under the law*, therefore his being without sin would not free him from submitting to *every* ceremonial requirement, whether of the Law, (for instance as *circumcision*, &c.) or of the Gospel, (as baptism.) As the prophecy in Ezekiel required that clean water should be sprinkled upon them (i. e. that they should be baptized with water,)

*before* that they were baptized with the Spirit, we, therefore, see that as soon as John baptized (i. e. sprinkled clean water upon) him, straightway he was baptized by the Holy Ghost, by its descending in a bodily shape like a dove, and abiding upon him, although the spiritual baptism of the rest of the church did not commence until the day of Pentecost.

Circumcision was typical of the purification from sin by the Spirit, as much as water baptism is; yet, because "*he* was made *under the law*," it was necessary for him to submit to them both, (not because *he* needed *cleansing*, but) because the *law required it* of him *as a man*.

And in the passage quoted from Numbers, it will be remembered, that the water that was to be sprinkled upon them was called "the water of *purifying*."

And also in St. John iii. 25 and 26, when there arose a dispute whether they should *go to* John or to Christ *to be baptized*, *it* was called a question "*about purifying*." And in Matt. vii. 4, it says that, "there were set six water pots, after the *manner of purifying* by the Jews." And that the MANNER of purifying by the Jews was not by immersion, is evident from two facts. The first is, the pots did not hold enough to immerse them in. And the second is, that the *manner* of purifying among the Jews was fixed by the Scriptures, and was by a clean person *sprinkling* clean water upon the unclean person or persons. See Num. xix. 19, 20. And that *purifying* by *sprinkling* is undoubtedly the meaning of the word *baptizo*, when used in the New Testament, has been shown.

There is *no word* in the English language that possesses all the meanings of the word *baptizo*. The words *cleanse* and *purify*, when used in a scriptural sense, come the nearest to it.—*Immerse* does not express near its full meaning, for *baptizo* also means to *sprinkle pour*, *wash*, *wet*, *cleanse*, *purify*, *dip*, *colour*, &c. Therefore *pour* does not express its meaning, neither does *dip*, *sprinkle* or *wash*. Though the word *sprinkle* comes the next nearest in its meaning, to *cleanse* or *purify*, as the *most* of the Jewish purifications were performed by *sprinkling*, although they were sometimes performed by *washing* and also by *dipping*,

and probably in some instances of utensils, by immersion: and even where previous washing had been performed, they were then *purified* by sprinkling.

As the *precise mode* of water baptism to be used under the gospel had been *fixed, by* being *foretold* by the prophets Isaiah and Ezekiel, therefore our Saviour and his Apostles, instead of *using the term* that *defined* the *mode*, undoubtedly used the word baptizo, which did not of itself express any *precise mode*, but in its definition comprehended *every mode* that had been used in the Old Testament to tipify our purification by the Holy Ghost, and to which Paul also refers when he speaks of *divers washings, &c.;* the Greek is baptisms, [*baptismos*] (although under the gospel dispensation, there is but *one mode* of baptism, as well as one Lord and one faith.) As the *mode* had already been fixed by the Scriptures, there was no occasion for them to command it; they were not making *new* Scriptures, *but fulfilling* "*the Scriptures.*" If the *mode* had *not*, already been fixed by the Scriptures, and if they had wished to have commanded it by *immersion*, they could have used the Greek word "*dupto,*" for it means unequivocally to *immerse, dip*, or *dive under*. If they had wished to have commanded the mode by *washing*, they could have used the word "*louo,*" which means, (when applied to the *mode,*) unequivocally to wash: if they had desired to command the *mode* by *pouring*, they could have used the word "*ekcheo,*" which means unequivocally to pour. Or if they had wished to have commanded the *mode* (which is) by sprinkling, they could have used the word "*rantizo,*" which means unequivocally to *sprinkle*, when *applied* to the mode. Although the Greek words *louo, ekcheo* and *rantizo* mean to purify, when they are not applied to the mode. And likewise in Mark vii. 2, 30, the baptizing the hands of the Pharisees, is called in the 4th verse, the baptizing *of them:* but is translated "*wash,*" in our English version; but should have been rendered *purify.*

John iii. 25, we have found the Greek word baptizo (when applied to the ordinance of baptism,) defined to mean, (*not immersion*, but) *purifying or cleansing.* And Peter informs us, that this purifying *is not* the putting away of the *filth* of the

*flesh*, but the *answer of a good conscience toward* God, (i. e. God has commanded it, with the *promise* that if we obey, he will forgive us our sins by baptism and faith the blood of Christ; [in obeying this command, we have our *conscience witnessing*, that we are *forgiven:*] this also corresponds with the words of Paul when he says that the blood of Christ (" by faith") shall *purge* (*or purify*) our *conscience* from dead works to serve the living God.

The foregoing *definition* of the word baptizo, to mean PURIFY is not there given by sectarian manufacturers of *Lexicons*, but by St. John, an " eye witness," who was chosen by the Son of God himself, to be a witness of the truth. And he in the iii. 22, testifies that *baptizing* IS *purifying* (not *death* nor *immersion.*)

Thus we here have the meaning of the word baptizo, when applied to the ordinance of water baptism, *positively* fixed by the New Testament to mean " *purify.*" And this is undoubtedly the meaning of it in Mark vii. 4, where it is *translated* "*wash.*"*

Now the *mode* (or " manner") of *purifying fixed* (*not* by the prejudice of man, but) by the " *Scriptures*" is thus: " take the Levites from among the children of Israel and *cleanse* them, and thus shall thou *do* unto them to *cleanse them; sprinkle* water of PURIFYING *upon* them;" Num. viii. 6,7; also Num. xix. 17, 18, " A clean person shall take hyssop and dip it in the water, and *sprinkle* it upon the tent, and upon *all* the vessels, and upon the persons," &c. This *is* " the *manner* of *purifying* by the Jews" spoken of in St. John, in reference to the six water pots of the

* Since writing the above, I have found the following in " the Mo. Sub. Bap. p. 24."

' President Dwight, that most accurate Greek scholar, says, " I have examined almost *one hundred* instances in the New Testament, and *four* in the Septuagent, and to my apprehension it is evident that the *primary* meaning of the word baptizo *is cleansing;*" and that " tinge, dye, stain, or color, was the original *classical* meaning of the word: and in many instances *it cannot* be made, without obvious impropriety, to signify *immersion;* and in others it *cannot signify it at all.*" He says, "according to the great body of learned critics and lexicographers, *baptizo* means originally to *tinge, stain, dye* or *color;* and when it means *immersion*, it is only in a *secondary* and *occasional* sense." (Theol. vol. v. p. 331.)'

marriage at Cana of Galilee, and also the purifying or washing, spoken of in Mark viii. 4.

When we take the word baptizo to mean *cleanse*, how well it shows the fulfilment of the prophesy in Ezekiel, which says that we *shall be clean* by having clean water *sprinkled upon us;* but if we take it to mean *immerse*, we not only have no proof that it ever has the meaning when used in the New Testament: but it likewise fulfils *no prophesy* of the Scripture, leaves the prophesy that God "would sprinkle clean water on the Church before he put his Spirit within it unfulfilled, thereby contradicting the word of Christ, (who came to fulfil the Scriptures) who said "that heaven and earth should pass, but not one jot or tittle of the Scriptures shall pass until all was fulfilled.

If the prophesy in Ezekiel had read *after*, I have "put my Spirit within you," I will immerse you in clean water, instead of saying that after I have sprinkled clean water upon you, "I will put my Spirit within you," the advocates of immersion would never have doubted but that it referred to baptism by water; and the only reason that they are so eager to set aside the prophets, when they are contending for immersion is, that they do not foretell *immersion;* but on the contrary, they *positively* foretell the sprinkling of clean water, in the gospel dispensation.

The next, and last passage that will be examined is 1st Peter iii. 21. It reads, "The like *figure* whereunto even baptism doth also now save us, (not by the putting away the filth of the flesh, but by the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

The meaning of the above passage appears to be this; that the salvation of the eight souls by water in the *Ark*, and *water baptism*, were like "*figures*" *of our salvation* from a guilty conscience ("by the resurrection of Jesus Christ,") [i. e. they were like figures of our *salvation*, by the Spirit that raised up Christ from the dead.]

That the eight persons here spoken of were not immersed is evident from the fact, that they entered the Ark before the fountains of the great deep were broken up. Therefore if they

were baptized (though we have no proof that they were,) it *must* have been by a shower.

As the human mind is prone to run into extremes,* it is probable that those who hold to immersion, have run into that error, by taking the word *baptizo* in its *extreme* sense, in the same manner that the primitive church did, by taking the word supper (which means a feast) in its extreme sense, when applied to the Lord's supper; but, in that case, they ate and drank damnation by thus interpreting it, and were rebuked by the apostle; and it is probable that if they had run into the error of baptizing by immersion, in the apostles' times, that he would have rebuked them for that also.

The conclusion from the above is, that if we can eat the Lord's *supper* or *feast*, by only eating a small piece of bread, and drinking a small quantity of wine, we can be baptized (purified or washed, for the three terms have the same meaning, when used in the New Testament,) by having a small quantity of water sprinkled upon us.

## CHAPTER VIII.

In the fifty-second page of a tract published by the Baptist Tract Society, entitled "The *Scripture Guide* to Baptism," in answer to the question "How long was immersion continued as a *general practice* among all Christians?" it quotes, †"We *are able* to make it appear, by the acts of councils, and by the ancient rituals, that for THIRTEEN HUNDRED YEARS, baptism was thus"

* That man *is strongly inclined to overdo* the *externals*, while he *neglects* or *underdoes* those things that are the *vitals* of religion, is evident from the fact, that Peter was very zealous to have his *head* and *hands washed*, when Christ was going to wash only his feet; (but Christ informed him that, by having his feet washed, he was clean every whit, and *need not* to wash his *head* and hands,) yet that very night he fell into a very grievous transgression, *for neglecting* the *repeated* admonitions of Christ to "watch and pray *lest he should* enter into temptation."

It is evident from the case also of those who, in their zeal to literally *eat* the Lord's *supper*, not only *neglected* the *vitals* of religion, but they likewise *ate* and *drank* damnation by drunkenness and gluttony.

Also, the case of the judaizing teachers, spoken of in Galatians, (of whom Paul said, of those who had embraced their doctrine, that "they had fallen from grace," and that "Christ should profit them nothing,") shows it.

† Bossuet.

[by immersion] "administered throughout the *whole church*, as *far as possible.*" *"Several authors have shown and proved, that this immersion continued (as much as possible) to be used THIRTEEN HUNDRED YEARS *after* Christ."

That the foregoing quotations *are not proof* of what they are brought to prove, i. e. "That immersion for thirteen hundred years was administered throughout the *whole church as far as possible*," is evident from the following quotations:

Pond says, (see Trea. Chris. Bap. p. 51,) "Until the rise of the anabaptists, (as they were called,) in the sixteenth century, I find no account of any church or sect of christians which held that immersion was essential to baptism. Some," says he, "seem to have practised immersion, (connected with various idle ceremonies,) uniformly, except in cases of necessity; others, still, baptized indifferently by immersion, pouring, or sprinkling, according to circumstances; while *all agreed* that immersion *was not essential*, but that baptism in other modes was *equally* valid."

Reed says, "We do know that dipping and sprinkling were both practised in the second century; and each practice hath been continued from that period to the present time."†

Dr. Doddrigge, speaking of the first century, says, "I *suppose* immersion was *often* though not constantly used."‡

Zanchius says, "As in a matter of liberty and indifferency, the church sometimes followed one ceremony and sometimes the other, as she judged most expedient."§

Zelenus says, "Dipping was formerly more used, especially in the hot countries of Judea; but this mode was not universally practised, or essential to the ordinance of baptism."‖

Calvin tells us, "that the substance of baptism being retained, the church, from the *beginning*, enjoyed a liberty of using somewhat different rites." And says he, "Whether the person baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance."¶

*Stockhouse. †Apol. p. 239. ‡Fam. Expos. 1 Cor. i. 16. §P. Clarke's Scrip. Grounds of Infant Bap. p. 128. ‖Reed's Apol, p. 113. ¶Passim. Institutes, and vol. iii. p. 343.

Danaeus, says, "At this day, they who are to be baptized, are mostly sprinkled only with water, and not dipped into it."*

Walaeus says, "It has *always* been indifferent in the Christian Church, whether baptism were administered by a single or a *triune* immersion, or whether sprinkling or immersion were used."†

Martin Bucer says, about the year of 1520, that "God commanded unto man such a rite, as that either by the intinction, ablution, or sprinkling of water, they should receive remission of sins."‡

Erasmus says, "With us (the Dutch) they have the water poured on them in baptism."§

Lynwood says, in 1422, "Baptism may be given by pouring or sprinkling."§

About the same time, "the synod of Angiers speaks of dipping or pouring as used indifferently in baptism."§

Durant, A. D. 1280, says, "Sometimes baptism is given by immersion, so that the whole child is dipped in water; and sometimes it is given by aspersion, when the child is sprinkled, or water is poured upon it."‖

About the year 1255, Thomas Aquinus discussed the question, whether immersion be of necessity of baptism, and answers it in the negative; for says he, "as a washing with water may be made, not only by immersion, but also by aspersion or affusion, so a baptism may be made by sprinkling or pouring on water."¶

In the year 1140, Gratian speaks of baptism as administered by sprinkling: "The blessed waters with which men are sprinkled avails to their sanctification."**

Bernard, A. D. 1120, speaks of baptism as administered by pouring.††

Liudgerus is said by Mabillon, to have "baptized a little infant, by pouring on holy water."‡‡

*Isagoge Christiana pa. 4, Cap. 29, p. 522. †Synop. Theo. Disput. 44. ‡Com. Epis. Rom. vi. §Wall's His. Infant Baptism, p. 2, ch. 9, p. 467. §Wall p. 469. ‖P. De Ritu Baptizandi, Cap. 2. ¶Walker's Doc. Bap. ch. 10. **P. De Consecrat. Dist. 4. ††P. Epis. 77. ‡‡P. Acta Sanctorum, p. 2 cap. 7.

In 858, Nicetas Serronius speaks of those who have been baptized by pouring.*

Walapidus Shabo, who flourished about the year 850, says, "many have been baptized, not only by immersion, but also (*desuper fundendo*) by pouring water on them from above, and they may still be so baptized."†

Bede frequently uses the term *tingo, abluo, perfundo aqua*, in relation to baptism, and represents one Herebaldus speaking of himself as baptized in this way: "I was sprinkled with water."‡

In the year 499, Clodovacus, king of the Franks, was baptized by Remigius, archbishop of Rheims, not by immersion, but (*per infusionem aquae*) by pouring of water."§

Gennadius, of Marseilles, who flourished about the year 490, says, "The person to be baptized makes confession of his faith before the priest, and after confession, he is either wetted with water or plunged into it."‖

The centuriators (quoting from Socrates, Lib. 7, Cap. 17) tell us of a celebrated font, "out of which (*baptza a to aqua superfusa*) water is poured from above on the baptized person."

In the year 390, Aurelius Pindentius, a man of consular dignity, a christian and a poet, thus sings in one of his evening hymns: "Worshipper of God, remember that thou didst go under the (*rorem sanctum*) holy dews of the font and laver," in other words, that thou wast sprinkled in baptism.¶

Dupin states that Constantine the Great, "being clothed with a white garment and laid upon his bed, was baptized in a solemn manner by Eusebius."**

Cyprian, Bishop of Carthage, a warm hearted christian, and a martyr to his religion, who lived about 150 years after the apostles, speaking of some who were baptized by sprinkling, quotes the language of the prophet Ezekiel: "I will sprinkle clean water upon you, and ye shall be clean;" and then he adds, "Hence it appears that sprinkling is of equal validity with the salutary bath."††

* P. Com. on Greg. Ord. p. 40. † P. De Rebus. Eccl. Cap. 26, p. 415. ‡ P. Eccl. His. Lib. 5, Cap. 6.. § Walker's Doc. Bap. ch. 10, 13. ‖ Wall p. 466. ¶ Walker. Doc. Bap. ch. 10. ** P. Dupin Eccl. His. vol. 2, p. 84. †† P. Opera Cyp. Lib. 2, Epis. 7.

Eusebius mentions Basilides as having been baptized in prison.

Novatian, a distinguished philosopher, became a christian about 120 years after the apostles; and says Eusebius, the ecclesiastical historian, who lived not long after Nevatian, being "visited with sickness, baptism was administered to him, *according* to the *custom* of *those times*, *by* affusion or *sprinkling*."*

Lawrence, who became a christian *about fifty years* after the apostles, and suffered martyrdom, a little while before he suffered, baptized, with a pitcher of water, one of his executioners.†

Irenius, born about the time the apostle John died, speaks of a sect of christians, "who," he says, "baptized by an affusion of water mixed with oil."‡

Athanasius, another early father, speaks of a sect who practised "baptism by sprinkling,"§ (*rantizomenon.*)

In the time of Marcus Aurelius Antonius, about *sixty* or *seventy* years after the apostles, a distinguished bishop decided in a certain case, that "the man was baptized, if he only had water *poured upon* him," &c.‖

Cave states that the primitive christians thought the martyrs "sufficiently qualified for heaven, by being baptized in their own blood."¶

Athanasius, one of the early fathers, who suffered severe trials and was finally a martyr, speaks "of the baptism of tears."§

Gregory, another father, says, "I know of a fourth baptism, that by martyrdom and *blood*, and I know of a fifth, that of *tears*."**

Bassil, another father, says of a martyr, "He was baptized with his own blood."**

The author of the Responses to Antiochus, (attributed to Athanasius) says, "God hath granted unto man three *purging* baptisms: that of water, that of the testimony of one's own *blood*, and that of *tears*."††

*Euseb. Eccl. His. Lib. 6, Cap. 5 and 43. †Wall's His. Infant Bap. part 2, p. 465. ‡P. Advers. Haeres. Lib. 1, ch. 23. §P. Orat. 3. ‖Walkre's Doc. Bap. ch. 10. ¶Prim. Chris. part 1, ch 10. seventh ed. of 1728, p. 191. **Walker Cap. 6. ††Walker's Doc. Bap. chap. 6.

Lactantius, a noble christian, born in the third century, says Christ received baptism "that he might save the Gentiles by baptism; that is, by the distilling of the early dew," (*purifici roris perfusione.**) "The water of baptism is here represented as *falling* like dew. Can any, then, be more expressive?"

So Tertullian, who lived within 100 years of the apostles, speaking of a man who had been baptized, says, "Who will accommodate you a man whose penitence is so little to be trusted with one *sprinkling* of water?" (*asperginem unan aque.*)† This shows both what was the opinion of Tertullian, and also that sprinkling was a mode of baptism then practised.

Clemens Alexandrius, who lived within fifty years of the apostles, says of a backslider whom the apostle John was the means of reclaiming, "He was *baptized* a second time *with tears;*"*** a most emphatic expression to show that baptizo means affusion.‡ (Mo. and Sub. Bap. p. 27.)

Thus we find, from the foregoing quotations, that, so far from "immersion having been used throughout the whole church as much as possible," sprinkling (or pouring) has been practised in the church up to the very days of the apostles.

The *informed* advocates of immersion meet the foregoing incontrovertible evidence of the uniform (though not universal) practice of sprinkling, by the church, from the earliest ages, by quoting as (we have before shown) they have done the word baptizo, the Greek prepositions, and the writings of those divines who hold to sprinkling, in such a manner that the uninformed are inevitably led to the conclusion, that they held that immersion only was practised in the times of the early fathers: whilst the *uninformed* boldly deny (as above) "that sprinkling was practised in the church until the 13th century."

Thus, from church history it is also evident that *the error of immersion* was very early in the church, (although not as early as the error of eating and drinking too much at the Lord's supper;) but as its advocates did not set up for exclusiveness, and as the New Testament has not commanded the mode, (the *mode* having

* Opera Lib. 4, Cap. 15. †P. p. 33, De poenitit, Cap. 6. ‡ Eusebius Eccl. His Lib. iii. Cap. 20, ed. of 1672.

been fixed by the law and the prophets, and as it is probable that the knowledge of the fact that the apostles *proved all things from the Scriptures*, was soon lost in the early church,) therefore, it is likely that all persons were permitted to be baptized in any mode that they thought the most proper. This accounts for the fact that the mode of baptism was no oftener mentioned in the early history of the church; *and not* "that sprinkling is a modern innovation." Furthermore, as a great part of the gospels, and almost the entire of the epistles, were written to combat error, if those errors had not arisen or existed, those portions of the New Testament would in all probability never have been written; (and we are indebted *to controversy* for the most part of the New Testament;) therefore, if the mode of baptism had been controverted either in the apostles' times or immediately following, it undoubtedly would have been alluded to in the epistles or the writings of the early fathers.

But as the church were, in the apostles' times and immediately following, in the practice of proving all things from the Old Testament; and as immersion had not there been foretold, but the "sprinkling of clean water," and the "sprinkling of the nations;" there was no room for either *controversy* or *diversity of opinion*, until the church generally had so far "departed from the faith," as to cease "*to take heed to the more sure word of prophecy*, as to a light that shineth in a dark place," and to "*the law* and the *testimony*;" and to know that "if *any man* spake not according to this word, there was *no* light in him."

And it may be safely affirmed, that the departing from the "*law* and the *testimony*," is the only reason why a portion of the church have "*stumbled! fallen!* and been broken" (oft! from their brethren,) "and *snared!* and *taken*" in the error of *immersion*, and *close communion*.

## ERRATTA.

Page 3, bottom line, for *Berans* read Bereans.
" 24, 18th line from top, for *Hebrew*, read Heb. ix. 10.
" 32, 3d " " bottom, for *seventh*, read sixth.
" 34, 7th " " " insert *that* before *raised*.
" 36, 12th line from the top, for aro, read are.

# PART SECOND.

## SCRIPTURAL QUALIFICATIONS NECESSARY FOR BAPTISM.

### CHAPTER I.

"To the *Law* and to the *Testimony*:
"If they *speak not according to this word*, it is because there is no light in them,
"And *they* shall pass through *it*, hardly bestead and hungry."
Isa. viii. 20, 21.

As the passage in Mark xxi. 15, 16, which says, that "*he that believes*, and *is baptized shall be saved*;" is thought by many to teach, that a man must be born of the Spirit, (*by believing with a heart unto righteousness*,) before he ought to be united to the visible church by water baptism.*

It will be shown that the expression, "he that believeth and *is* baptized, *shall be saved*," so far from proving, or even intimating that the individual was *first* to believe with a heart unto righteousness, (thereby being born of the Spirit,) and *then* to be baptized; (for it says, he that believeth and *is*—not shall be—baptized, shall be saved,) that the expression "*is* baptized," proves that he was already baptized; *when* he should be saved by exercising saving faith; and that he *was* already baptized *when* he exercised it will be fully shown, in the examination of *parallel passages*.

In the first place, the baptism having been mentioned *last*, is no *proof* that it was administered *last*; for we read in one of the epistles, that "we *are chosen*, by the *sanctification of the Spirit*, and the *belief* of the truth;" yet we find in Eph. i. 13, speaking of this very *choice*, that the sanctification of the Spirit

* A person is made a member of the visible church *by water baptism*, and remains one, until he has been regularly expelled.

took place *last*, although mentioned first. It reads, "in whom ye also *trusted after* that ye *heard* the word of truth, the gospel of your salvation, in whom also *after* that ye *believed*, ye were *sealed*," [i. e. *sanctified*,] "with the Holy Spirit," and although the belief of the truth *was mentioned last* in their being chosen, (or elected;) yet here is positive proof that it took place *first*; then certainly the expression "*is* baptized," which implies at least, that they were already baptized, is no proof that the baptism took place *after* they exercised the faith, that should save them.

So far from the text in Mark xvi. 16, proving that the persons referred to were *already saved*, by being *born* of the Spirit, when they were to be baptized; it proves that they were to be baptized with water *previous* to their being saved, and as a *condition* of salvation; for it says, (not he that *is saved, shall* be baptized, but) that *he that* "*is* baptized *shall* be saved." In Titus we find WHEN *this salvation* is to take place; it is not in the *next world*, but in *this:* for it says, (*not* who *shall*, but) "who *hath* saved *us, by* the *washing* of regeneration, and the *sanctification* of the Spirit, which he shed upon us abundantly by Jesus Christ."

And in 1 Peter, i. 8, 12, in speaking of *this salvation*, it says, whom having not seen, ye love; in whom, (though now ye see him not, yet) believing, ye rejoice with joy unspeakable and full of glory: *receiving* (the end of your faith even,) the SALVATION OF YOUR SOULS; of *which* SALVATION, the prophets, (who prophesied of the *grace* that should *come unto you*,) have inquired and searched diligently, searching what, or what manner of time, the Spirit of Christ which was in them did signify; when it testifies before hand, the sufferings of Christ and the *glory* that *should follow;* unto *them* it was revealed that *not unto themselves*, but unto US, they did minister *the things* which are *now* reported unto you by them that have preached the gospel unto you, &c., *with the Holy Ghost sent down* from heaven, *which things* [the *salvation* of the soul by faith in the blood of Christ,] "the angels desire to look into," &c. Also Heb. xi. (after its having dwelt largely upon the faith of the church un-

der the law; it ends by saying,) "and these all having obtained a good report through faith, *received not* the *promise*" (i. e. the *baptism* of the *Spirit*,) "God having promised some *better things for us*, that they without" (or before,) "us, should *not* be *made perfect*."

In Heb. ix. 8, 9, 13 and 14, it says, the Holy Ghost, [by] this signifying that the *way into the holiest of all* was not *yet* made manifest, *while* as the *first tabernacle* was yet standing, *which*" (*first tabernacle*) "was a figure of the *time then present* (in which were offered both gifts and sacrifices,) that *could not* make him that did the service *perfect* as pertaining to *conscience*," "for if the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, *sanctifieth* to the *purifying* of the *flesh*, *how much more* shall *the blood* of Christ, (who offered himself without spot to God,) *purge your conscience* from *dead* works *to serve* the living God."

Chap. x. 14, 17, it says, "For by one offering he hath perfected for ever, *them that are sanctified.* Whereof the Holy Ghost, also *is a* WITNESS *to* US: for after that he had said before, *this is the* COVENANT, that I *will* make *with them* after those days, saith the Lord; *I will put my laws into* their hearts, and *in* their minds *I will* write them; and their *sins* and *iniquities* will I remember *no more;* now where *remission* of these *is* there is *no more* offering *for sin.*" See also viii. 8—12.

Matt. i. 21, it says of Christ, that they shall call his name Jesus, *because* he *shall* SAVE *his people* FROM THEIR SINS. And this undoubtedly is the meaning of the words "*saved*" and "*delivered*" in the following quotation from Luke i. 69, 75—"Blessed be the Lord and God of Israel; for he hath visited and redeemed his people, and hath raised up a *horn of salvation for us*, in the house of his servant David, as *he spake by the mouth of the holy prophets*, (which have been since the world began:) that we *should* BE SAVED *from our enemies*, (or from our *sins* by the *salvation of our souls*) and from the hand of all that hate us; to perform the mercy *promised to our fathers*, and to remember *his* HOLY COVENANT, the *oath* which he swore to our father Abraham, that he would grant unto us, that being DE-

LIVERED out of the hands of our enemies, might *serve him*, without fear in HOLINESS and RIGHTEOUSNESS, *all the days of our lives.*"

It will be seen that the text in Mark means, that if they should *repent* of their sins, and believe the *evidence* of the apostle that Jesus Christ was the Messiah which was promised by the prophets, and were *then baptized;* that they should be saved *by* trusting in the "blood of Christ, for the remission of their past sins," [and *it is* by *this* faith in the blood of Christ, that a man *is born* of God, by "being made a *partaker* of the *divine nature.*"] And in examining the following passages *this explanation* will be found to be correct.

Ezekiel xxxvi. 25, where the *purification* by the "baptism of repentance," i. e. water baptism, is foretold in the 25th and 27th verses, where the *purifying*, or renewal by the baptism of the Holy Ghost, is also foretold, the *purifying* (or baptism,) *by* clean water, is to be performed *before* that they should have a new heart, by having the Spirit put within them. This *explanation* of that prophesy is fully sustained *in its fulfilment* by the baptism of John, our Saviour, the apostles, and the *primitive* church.

And secondly, John, (when he was fulfilling "the sprinkling of clean water," prophesied in Ezekiel,) having informed the Jews that he was not the Messiah [which was to "*put the Spirit within them,*" the Jews, supposing from the prophesy that the Messiah, "Elias, or that prophet" foretold them was to put the Spirit within them, and was the *only* individual that *was* to sprinkle the *clean* water upon them:"] they therefore asked him why *he baptized* them, if he was not the Messiah, &c.; he informed them that he was preparing the way of the Lord, and therefore he indeed (*purified*, or) baptized them with *water*, but that he, (Christ) that should *come* AFTER *him*, was to baptize (or *purify*) them with the Holy Ghost, &c.; i. e. "he should put the Spirit within them," which plainly shows that the Spirit (which was promised,) was given *after* their baptism by water.

Having thus shown, both by the *prophesy* and by its *fulfilment*, by John (as it was likewise by Christ and his disciples

before the day of Pentecost,) that persons were *admitted* or *confirmed* in the church by water baptism, *before* they *were born* of the Spirit by having it "put within them."

It will also be found to correspond with Acts ii. 38, where Peter said unto the convicted Jews and others, (not be born of the Spirit, and *then* be baptized, but) "*repent and be baptized every one of you*, in the name of Jesus Christ,") (not *because of* but) "FOR *the remission of sins*, and ye *shall receive* the *gift of the Holy Ghost.*"

Thus we see they were not to be baptized with water, *after* that they should be born of the Spirit, (by receiving the Holy Ghost;) but both the *Holy Ghost*, and the *remission of their sins*, was promised unto them upon the *condition* that they should "repent and be *baptized*" *with water*, *&c.*

The expression in the 19th of the next chapter in connexion with parallel passages, shows plainly, that the Spirit was given *after* that they had received "the baptism of repentance," (which is water baptism,) it says "repent ye therefore and *be converted*, that *your sins may be* blotted out, *when*, the times of refreshing shall come from the presence of the Lord:" This means, that they should determine to do the will of God, as revealed in the Scriptures, (which is *repentance*,) *and* embrace the *doctrine of christianity*, (which is conversion;) and be united to the church by water baptism, that they *might be born* of the Spirit.

That the expression "*converted*," did not mean the *forgiveness* of their *sins*, and the *new birth*, (by the baptism of the Holy Ghost, which is shed upon those who are born by it abundantly by Jesus Christ,) but the embracing of christianity by water baptism, is evident; for the remission of their sins was to take place after their baptism by water; (*when*, they should be renewed by being born of the Spirit,) *when*, the times of *refreshing should come* from the presence of the Lord. It is therefore evident, that the "blotting out of their sins," by "the refreshing from the presence of the Lord, was to take place *after* (and *not before*,) their union to the church by water baptism.

It is further evident, from chap. xxii. 16, that penitent persons

were taken into the church, by being *born* of water, (i. e. by water baptism,) *before* they were born of the Spirit, by the baptism of the Holy Ghost. It says, "and why tarriest thou? *Arise, and be* baptized, *and wash away* thy sins, calling upon the name of the Lord."

Here we have positive proof, that Paul was required to be baptized with water, before he had had his sins washed away, by being baptized with the Holy Ghost. The qualifications which Paul possessed, that entitled him to be admitted to the church by water baptism, were, *firstly*, the *conviction* and *belief*, that Christ was the Messiah which had been promised by the prophets. And, *secondly*, a *determination* to do the will of God in all things; which ("*determination*") is "repentance towards God." But as he had *not* then had the forgiveness of his sins, it is evident that he had not yet *exercised saving faith*, (i. e. had *not* trusted in the blood of Christ,) whereby a man "*has* the forgiveness of *his sins* that are past," and "*is* born of God," by being "baptized by the Holy Ghost,"—because that when a man does *thus* trust in "the blood of Christ, *he has* the remission of his sins that are past,"—and is justified—and being justified *by faith* in the blood of Christ, "he has *peace* with God," he "*rejoices* in hope of the glory of God," and *the love* of God is *shed abroad* in his heart, *by the Holy Ghost*, which *is given* unto him, (and he that *loveth is born of God*;)—but as Paul was required to arise and be baptized, that his sins *might be* forgiven, and that he might have them washed away, by his "calling upon the name of the Lord," therefore he was not born of the Spirit.

In chap. viii. 12, 14—17, we have further evidence that the *scriptural* order of admitting members in the church, was, (*not* by their being born of the *Spirit first*, and *then* being united to the church by being baptized, or born of water, but) *by* their *repenting*, and *being converted* to a *belief* of the truth of the *system of christianity*, and *then* being united to the church by water baptism, with the *expectation*, that they *should be born of the Spirit* by being baptized with the Holy Ghost. After its having said, (with the exception of the apostles) that the church

at Jerusalem were all scattered abroad by the persecution; and that they went every where preaching the word—that then Philip went down to Samaria and preached, and the people *with one accord*, gave heed unto the things which he spake—and *when* they *believed Philip*, "they were all baptized both men and women." Now when the apostles which were at Jerusalem heard that Samaria had *received the word* of God, (not had been born of the Spirit, by believing with a heart unto righteousness—for *Simeon* also believed as much as the rest, although he had neither part nor lot in the matter. And so far from Peter's telling him, as was usual when those applied for the *forgiveness* of their sins, who *had not* been baptized, "to repent *and be* baptized, that his sins *might* be forgiven," &c. he only directed him to *repent*, and *pray* to God, &c.) they sent Peter and John, who when they had come down, prayed for them, that they MIGHT RECEIVE *the Holy Ghost;* for as yet he had *fallen* upon *none of them*, ONLY *they had been baptized* "*in* the * NAME of the Lord Jesus," then laid they their hands upon them, † and they received the Holy Ghost. The foregoing is positive proof, that the Samaritans were not united to the spiritual church or body of Christ, by the baptism of the Holy Ghost, until some time after they had been united to the *visible* church, by water baptism; FOR *it is* "*by* the *Spirit* that we are all *baptized into* the spiritual body of Christ," (not by being *immersed* into it, but by being *united to it*, as the *branch is* TO the *vine*, or the *member* TO the *body*.)

* When a person does any thing by the authority of another, he is said to do it *in his name*. Thus the sheriff, when he executes the laws of the state, does it in the *name*, (i. e.) by the *authority* of the state—so Christ commanded his disciples to go, "baptizing all nations in the NAME of, (i. e.) by the *command (or authority)* "of the Father, and of the Son, and of the Holy Ghost, *amen:*" (i. e.) *Be it so*,—in compliance with the prophesy that said, that Christ "*should sprinkle many nations*."

† Although "the laying on of hands," is an apostolical practice—and although the gift of the Holy Ghost oftentimes accompanies it, yet, it is not a *condition* of salvation, for the Scriptures say, (*not* whosoever shall have the hands of a mormon laid on them shall be saved, but,) "Whosoever shall *call upon the name* of the Lord, *shall be saved*.'

In Acts xix. 1, 6, there is positive proof that persons were baptized with water, *before* they were baptized with or born of the Spirit: it says that Paul found certain disciples at Ephesus, who, when he asked them if they had received the Holy Ghost, *since they had believed*, (i. e. if they had been *born or baptized of the Spirit*, *since* they *were of the water*) they said that they had *not so much as heard* whether there *be any Holy Ghost;* (and if they had not so much as heard of it, it is evident that they could not have been born of it, by being baptized with it.) Then he asked them, "unto what baptism were ye bapthized?" They said, "unto John's baptism." Then said Paul, "John truly baptized *with* water *saying* that they should *believe* on him that *was to come after him;* that is, *on Christ Jesus. When they heard*" (this) "*they* WERE *baptized in the name of the Lord Jesus.* And when Paul had laid his hand upon them, the Holy Ghost came upon them," &c.

Whether the supplied word "*this*," ought to be *left out*, (and I am inclined to think that *it had*,)* and the passage to be read thus—"When they *heard*, they WERE *baptized in the name* of *the Lord Jesus; and when* Paul laid his hands upon them, the Holy Ghost came upon them," &c.

In either case, it shows positively that they *were* "born of water," *before* they were "born of the Holy Ghost."

The text in Acts ii. 7, which says that "The Lord added to the church daily, such as should be saved," *proves* this doctrine, if it be taken *as it is* translated.

For it does not say that those that *were saved*, were added unto the church daily, but it says that it "was those that *should be saved*," that were added; and it has already been shown *when* and *how* they were to be saved.

The *time* and *manner* in which they "*should be saved*," was found in Titus iii. 5, 6: it says, speaking of God, our Saviour, "That he *saved* us" (*not*, *shall* save us) "by the washing of

*For the question that arose about purifying, when Christ and John were baptizing in the same neighborhood, was not whether they should *be purified* by being baptized by Christ, *after* they had been purified by being baptized by John, but whether it ought to be done *by John* or *by Christ.*

regeneration," (which is water baptism,) "and the *renewing* of the Holy Ghost which *was* shed on us by Jesus Christ," &c. [The *shedding* of the Spirit upon them was *the baptism* of the Holy Ghost.]

The *way* in which the Lord added them to the church, will be found previously in the thirty-eighth verse of the same chapter of Acts: it reads, "Then Peter said unto them, *repent* and *be baptized* (*every one* of you) in the name of Jesus Christ, FOR *the remission of sins*, and ye *shall* RECEIVE *the Holy Ghost*," (i. e. they were promised *salvation* by the Holy Ghost,) upon their (*repentance and by*) *being united* to the church *by* water *baptism*.

If it should be objected that the words "*should be saved*," in Acts ii. 47, refer to their eternal salvation, it is answered, in the first place, that there is no proof that they do; and, in the second place, that two chapters after this, we have positive proof that it did not refer to the eternal salvation of those that were added to the church, for Annanias and his wife both died with a lie in their mouths; and as all liars *shall have their portion in the lake that burneth with fire and brimstone*, therefore, *they were not saved* in the next world.

From the foregoing it is evident that Acts v. 14, which says that "*believers* were the more added unto the Lord, both men and women," simply means that those who were convinced of the *truth* of christianity, and also had determined to obey God in all things; *they* were united to the church by water baptism; and *not* that they first believed with a heart unto righteousness, and then were added to the church. Nothing can be more evident than the *fact* that penitent persons *were made members* of the visible church *by baptism*, (not because they believed that Christ was the Messiah that was promised, *and* WERE *saved by* being *born* or *baptized* with the Holy Spirit, but) because they believed that Christ was the Messiah that *was promised*, and that SHOULD *save them*, by "putting *his Spirit within them*," *as* was promised by the prophets.*

* And whether our "ELECTION" "*be of faith*, that it *might be by grace*," *or* whether it be of "*unconditional election*," that it might *be by grace*, it does not interfere in the least with the doctrine here proved.

## CHAPTER II.

Having thus shown that the *correct order* is to admit proselytes and converts to christianity, into the church by water baptism, before they are born, or baptized with the Spirit; yet, in one instance the Gentile converts were born of the Spirit *before.* They were born] into the church by water baptism, *in order* to *convince* the Jewish proselytes, that the Gentiles who embraced chritisanity, *had a right* to be *admitted to the church* by *baptism alone, without being circumcised,* (after the *manner* of Moses.)

It is Acts x. where, as has already been observed, God, *to remove* the *prejudices* of St. Peter and other Jews, and show them that the Gentiles had as much right to be admitted into the church by water baptism, and could be *saved* by the Spirit, *without being circumcised,* as the *circumcised* Jews. He not only showed him *by the vision* of the great sheet filled with all manner of animals, that he was no respecter of persons, but also at the house of Cornelius, (where Peter preached the word) he poured out his Spirit and baptized them with it, (thus *saving* them,) to show him also by that *unusual order,* that they had a right to be admitted into the visible church by water baptism, *without being circumcised.* And he was so fully convinced that he exclaimed, "Can any man *forbid water,* that these should not be baptized *which have recieved the Holy Ghost, as well as we* Jews who have been *both circumcised* and *baptized?* And he accordingly commanded them to be baptized, thereby admitting them into the church. And in the next chapter we find that he was called to an account, when he returned to Jerusalem, by those of the circumcision, because he had been in unto the *un*circumcised, and had also eaten with them. And he relates in the next chapter following, the circumstance of their *having been saved* by *receiving* the Holy Ghost, (he calling it the baptism of the Holy Ghost,) as a *proof that the Gentiles had as* much right *to be admitted to the church* by water baptism, as the Jews. But he did *not* relate it to show that, in future ages, *all* that should be admitted to the church, *should be first born of the Spirit, before* they were *born of the water.* (This text having been misapplied, *by its object* having been misunder-

stood, like other *perverted* texts of the Scripture, has been more strenuously followed and contended for *in its perversion*, than many important passages of Scripture that have not been misunderstood.)

Besides this text, I know of no other that contains the least proof that any person, in the apostles' times, was ever baptized with the Holy Spirit, before he was baptized or born of water.

The baptism of John by water, and of the three thousand at the day of Pentecost—of the eunuch—of St. Paul—of the jailer and his household—of all Samaria, and of Lydia and her household, &c. &c.: in some of these cases, there is positive proof that the baptism by water was performed *first*, and in other passages there is strong circumstantial evidence that it was, but there is no evidence that the baptism of the Holy Ghost was.

That the case of the eunuch, mentioned in Acts viii. is not proof that he was born *first* of the Spirit, is evident; for, before he was baptized, he only believed that Jesus was the Christ prophesied of in Isaiah; and, therefore, according to Rom. x. he *should be* (not *was*) *saved*, for it is "by *faith* in Christ's *blood*, that *we have*" (not, *shall* have) both "*the remission of the sins that are past*," and "*the love of God shed abroad in our hearts by the Holy Ghost*." And *not* by believing that *Christ is the Son* of God; although this faith (as well as repentance towards God) must be exercised *before* that we can exercise saving or justifying faith.

He that exercises the faith that Jesus *is the Christ*, has the promise that he *shall be saved*; but when he trusts in Christ's blood, for "the remission of the sins that are past," *he* IS SAVED *by being born of God*; and "in" thus "*believing he rejoices* with joy unspeakable and *full of glory*, RECEIVING the end of his faith, *even* the SALVATION *of his soul*. And as the eunuch went on his way *rejoicing*, *after* he was baptized, it is evident from the circumstance, and the most of other passages that have been examined, that he exercised the saving faith whereby he rejoiced, &c., *after* that he was baptized. The expression in 1 John v. 5, "he that believeth that Jesus is the Son of God,"

&c., is evidently, from the context, not an *exception*, for it includes faith in the blood of Christ.

The case of Cornelius, although for good reasons being an exception to water baptisms having been *previous* to the baptism of the Spirit, yet, it furthermore shows that a person may (by *believing on God* and *working righteousness*) be accepted of God *as a servant*, (for Paul says, that to whom a *man yields* himself *to obey*, his *servant* he *is*, and, also, that *before faith* [in the blood of Christ,] has come, while we are *under the law*, that we *are* SERVANTS, *not* SONS,) *before* he *is saved* by being born of the Spirit; for, although Peter saw that Cornelius *was accepted* of God, by working righteousness, he was *not saved*, for Peter was to "tell him things whereby he and *all* his house *should be saved*:" and we find that, when Peter preached to him, from the prophets, that he should be saved by faith in Christ, (and him crucified, for Paul "determined *to know nothing else*,) he *was saved* by being baptized with the Holy Ghost.

And Lydia, who is spoken of in Acts xvi. 14, 15, was likewise a worshipper or servant of God, before Paul preached, but there is not the slightest evidence that she, or her household, were born of the Spirit, *before* they were baptized. And, in the account of the baptism of the jailer and his household, in the thirty-third verse of the same chapter, there is no proof that he or they were born of the Spirit, before they were of the water; for, we find in the thirty-fourth verse, that it was *after* they were baptized with water, that they *rejoiced*, by believing the promise of God that Paul had previously preached unto them. And, although Samaria rejoiced at beholding the miracle of Philip, yet, it is evident that their joy was not the joy of the Holy Ghost which is shed abroad in the heart, by the new birth, from the simple fact, that the Holy Ghost had *fallen upon none* of them.

Thus, we see, from a review of the most of the foregoing passages, (with the exception of the baptism of Cornelius and his household,) that there is positive proof, that the baptism of water was performed *first;* and, in the rest, there is (in connection with the others) strong circumstantial evidence that

it was; but, that there is no evidence that the baptism of the Spirit was ever performed first.

## CHAPTER III.

Where John says, in Matthew iii. 11, "I, indeed, baptize you WITH *water*, but he that cometh after me shall baptize you with the Holy Ghost and with fire," it further plainly shows, that water baptism is typical or emblematical of baptism by the Holy Ghost. And, also, the words of our Lord where he says, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. And the fact, that *purifications*, by the Spirit, and by the water, *are called* baptism, shows, evidently, that *water baptism* is emblematical of the baptism by the Holy Ghost.

As the purification by water, and the purification by the Holy Ghost, are both *called* "*baptism*," it is equally evident that, in John iii. 5, where Christ says, "except a man be born of the *water*, and of the *Spirit*, he cannot enter the kingdom of God," that the "*being born of water*," means *water baptism*, and the being born of the Spirit, means the *baptism of the Holy Ghost*. And as Christ has here called *the baptism* of the Holy Ghost, the *being* "*born* of the Spirit," it is evident that he alludes to the "*baptism of water*," when he says, that "except a man be *born of water*," &c.

As a man is born into the spiritual body or church of Christ, by being baptized with the Spirit, so he is born into the visible church, by being baptized with water. And this is undoubtedly the meaning of Titus iii. 5, 6, where it says, "he *saved* us *by* the *washing* of *regeneration, and renewing* of the *Holy Ghost*, which he *shed on* us abundantly *by* Jesus Christ.

"The WASHING of *regeneration*," here spoken of, meaning their being "born of water," by "water baptism," (corresponds to 1 Peter iii. 20, when it says, "the *like* figure whereunto even *baptism* doth also now *save us*.") And the expression, "the RENEWING of *the Holy Ghost* which was shed upon them abundantly by Jesus Christ," referring to their being born of the Spirit, by the baptism of the Holy Ghost. This, also, is un-

doubtedly the meaning of Eph. v. 25, 26, where it says of the church, "That he might *sanctify* and *cleanse* it *with* the WASHING *of* WATER BY *the* WORD," &c. "The washing of water," here mentioned, meaning "water baptism;" and the WASHING "*by the* WORD" (this being its meaning, for the word "*washing*" qualifies both the "*water*" and the "*word*," and) alludes to their being baptized of the Holy Ghost, by HEARING *the word preached*, as in Acts x. 44, xi. 15, 16, and elsewhere; (although it was sometimes given by the laying on of hands *after* the *preaching* of the *word and* prayer, as at Samaria and also at Ephesus.) The meaning of Heb. x. 22, where it says, "let us draw near with a true [i. e. a penitent] heart, in full assurance of faith, having our hearts *sprinkled* from an evil conscience, *and* our *bodies* washed [i. e. baptized or purified] with *pure* [or *clean*] water," is, that those who were not born of the Spirit, (but were SAVED *from an evil conscience*, by water baptism—by the Spirit that raised up Christ,) should receive it by boldly exercising that FAITH, that brought them into "the holiest"—"the rest"—that those "enter into" that thus "believe to the SALVATION *of the soul*." And in 1 Cor. vii. 11, where it says, "but ye are *washed*, but ye are *sanctified*, &c., the word "*washed*" also undoubtedly alludes to their purification by water baptism, and the word "*sanctified*" to their baptism by the Holy Ghost.

Christ and Paul not only called *water baptism* the "being born of water;" "the washing of regeneration;" "the washing of water;" &c., but it was also called so by the whole primitive church; and they used the terms *water baptism* and *regeneration* as synonymous.

The reason that the early fathers in the christian church called water baptism "*regeneration*," was undoubtedly because Christ called it in John iii. 5, *the being* "*born of water*;" and also in reference to Titus iii. 5, where Paul calls water baptism "*the washing of regeneration*."

The Jewish writers likewise called the *baptism* of a proselyte his *regeneration*; and it is likely that another reason why it was called regeneration was, that it was usually *accompanied with*, or *followed* [as was promised] at no great time *after*, *by*

the baptism of the Holy Ghost, when it was administered to adults, upon their being *duly informed*.

The expression, "that your *sins may be* blotted out *when* the times of refreshing *shall come*," &c. proves plainly that the *refreshing* was to come *after* they should be united to the church by water baptism, *when* they *should* become sufficiently instructed in the prophets to exercise saving faith, having *previously* believed the evidence that Christ was the promised Messiah. (Saving faith, as well as other faith, is founded upon a knowledge of the conditions upon which God has promised in the *prophets*, the *law* and the *types*, to forgive the sins that are past. The conditions are "*repentance* toward God, water baptism, and *faith* in" the blood of "Christ."

For *when* they should become thus enlightened from the prophets they would *be justified*; and *being justified* by *this faith*, they would receive "the refreshing from the presence of the Lord," by having peace, joy, and love, shed abroad in their hearts by "the baptism of the Holy Ghost," which is given to those that are thus justified.

This agrees with the command of our Saviour, in Matt. xxviii. 19, it reads, "Go ye therefore and teach" (*mathetuesate proselyte*) "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you."

Our Baptist brethren being judges, (see "Scr. Guide to Bap." p. 17,) the above means that "the *first* task is *by teaching*, to make disciples, which are by Mark called believers. The *second* work is to *baptize them, whereunto*, as has been shown, *is annexed* the *promise* of *salvation*. The *third* work is to teach them all other things which are afterwards to be learned in the school of Christ. Christ says, "Go ye and (*mathetuesate*) proselyte all nations." As a proselyte or disciple, is a scholar, like as a child connected with a school, that he may be taught, is a *scholar*; so likewise Christ says, "disciple all nations." And how were they to do this? *By baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost." By *this*

*act* they are introduced into the school of Christ, which is the church of the living God. Then he adds (*didas kont es*) *teaching* them " to observe all things, whatsoever I have commanded you."

And where it reads in 1 John v. 6, " This is he that came by *water* and *blood*, not by water *only*, but by water and blood," it evidently means that the Spirit of Christ (or the baptism of the Holy Ghost) *came* not by the baptism of water *alone*, but by the *sprinkling* (or baptism) of *water*, *and* by *faith* in the sprinkling of the blood of Christ; (see 1 Peter, i. 2,) and 1 John v. 8, which says, " that there are three that bear *witness* in earth, the *spirit*, and the *water*, and the *blood;* and these three agree in *one*": i. e. the spirit is by *sprinkling*, the water is by *sprinkling*, and the blood is *by sprinkling*, and these agree in one mode. Thus by being baptized by being sprinkled with *water*, and by trusting in the blood of *sprinkling*, they were baptized by the " Holy Ghost being shed or sprinkled upon them abundantly;" by the " Lord's coming *unto them as* the *rain*," his sprinkled Spirit *witnessing* with the sprinkled water and sprinkled blood, and their spirits, that they were born of God.

And if it was so, then water baptism, when administered to penitents, might be a great means of their obtaining the baptism of the Holy Ghost. For I take it *for a fact* from the foregoing investigation, that all persons who are desirous of becoming christians, and have not already been added to the church, by baptism, have a right to be, and also to partake of the Lord's Supper; for if a heathen, upon his being united to the Jewish church by the *circumcision* of his flesh, had a right to eat of the Passover, which was typical of the broken body and shed blood of Christ, then has also a person a right to partake of the Lord's Supper (which is likewise typical of the same,) who has been united to the church by water baptism, although he has not yet been born of the Spirit.

The Jewish proselytes were sealed, *both* by *circumcision* the *seal* of the church under the law, and by *baptism* the *seal* of the church under the gospel; and *they* also partook *both* of the *pass-*

*over* and the *Lord's supper*—the one being the figure of Christ's broken body and shed blood under the law—the other, the figure of them under the gospel—although the Gentiles partook of the supper *only*.

That the Paschal Lamb (or passover) was typical of the broken body of Christ, is evident from the fact, not only that Christ is called the *Lamb* of God, *slain*, &c., but also because the Paschal Lamb was required by the law to be killed without having a "bone broken." It *thus* typifying the death of Christ; for it says, that "after they had broken the legs of the two thieves, that because Christ was already dead, they *brake not* his *legs*, that the *Scriptures might be fulfilled*, which *says*, that *not a* "*bone shall be broken.*" And furthermore that it was typical of Christ crucified, is settled by Paul, when he says that "Christ *is our Passover, slain for us.*" And also Christ, when he said of the Passover, before his death, that with desire he had desired to eat of his last Passover, but that he would not eat any more of it *until it was* FULFILLED in the kingdom of God;" (i. e. until it was fulfilled by his being *slain.*)

That the Lord's Supper is also emblematical of our Lord's broken body and shed blood, is evident, for at the close of eating the Paschal Lamb, (of which "*all* was to be *eaten, or burnt* before morning," thus corresponding to the command of Christ, to "drink ye *all* of it;" the expression *all*, undoubtedly qualified the *bread* as well as the *cup.*) Christ took bread and brake it, saying, this is my body which is broken for you, take, eat, &c. This shows conclusively that the Lord's Supper, under the dispensation of the Spirit, is the same to the church as the Passover was under the law; i. e. they both represent the broken body of Christ. (That they used *wine* at the Paschal Supper as well as the Lord's Supper, is evident from the fact, that the wine our Lord used at his supper was what was left of the Paschal Supper.)

That spiritual baptism and spiritual circumcision are the same thing, (i. e. is the RENEWAL *by the Spirit*,) is evident, for Paul, in Col. ii. 11, 12, calls the *renewal* of the believer by the Holy Ghost, both *baptism* and *circumcision:* It reads, "in

whom also *ye are circumcised with the circumcision* made WITHOUT *hands* in *putting off the* BODY *of the* SINS *of the flesh*—buried with him in *baptism:* WHEREIN *ye are risen with* him THROUGH *faith*," by the *operation* of God.

That baptism also is the same to the church under the gospel as circumcision was under the law, is evident from the fact that as a person under the law, by believing in the true God, was admitted into the church by being circumcised, so also a person under the Gospel, when he believed Christ to be the Messiah, was admitted into the church by being baptized.

The expression "*made without hands*," qualifies both the "*circumcision*" and the "*baptism*," showing that both of them *were* "*made without hands.*" That the *baptism*, was made without hands as well as the *circumcision*, is evident; for it says that *in* (or BY) *this baptism*, they *were raised up* (by or) *through faith*. The expression "*through faith*," showing that the baptism was *received* by the exercise of *faith*, and *not by hands*. Having thus shown that *spiritual baptism* and *circumcision* mean the same thing, the obvious conclusion is, that LITERAL *circumcision* under the law, and LITERAL *baptism* under the gospel *typify the same thing*, i. e. *the being born* of the Spirit.

The meaning of the two verses evidently are: that by the baptism of the Spirit (which is also spiritual circumcision,) ye are raised up from the DEATH *of sin*, to a *spiritual* LIFE *of holiness, by the same power*, that RAISED UP *Christ from the* DEAD; which power is the power of the Holy Ghost, see Rom. viii. 2, and also previous observations (in Part I.) on Rom. vi. 4, &c. where we also find that the burial, there mentioned, is not burial *into water*, nor burial into the *Spirit*, nor burial into *baptism*, *but* burial into *death, to sin.*

## CHAPTER IV.

It is sometimes asserted that there has been no baptism by the Holy Ghost since the day of Pentecost, and that therefore the baptism of the Spirit has ceased. In reply, a few passages will be quoted, to show that the baptism of the Spirit did not cease at the day of Pentecost.

In Acts xi. 15, it says, the Spirit "fell on them as on us at the *beginning*," (i. e.) the day of Pentecost.) "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye *shall* be baptized with the Holy Ghost," thus showing the promise was to continue in the church: see, also, Rom. vi. 3, 4, Gal. iii. 27, Col. ii. 11, 12, Acts x. 47, xi. 15, 16, "who shall *forbid* water that these should be baptized who have received the Holy Ghost as well as we, &c." And that every true christian is baptized with the Holy Ghost, is evident from 1 Cor. xii. 13; it says, "For by one *Spirit*" (not water) "we are *all* baptized into one body." That the Spirit, is the Spirit of Christ, is evident, for the Scriptures say that, "if any man have not the *Spirit of* (not *like*,) Christ, he is none of his."

Yes, some may say, "we are all *immersed* into one body!" Not so, but as the converts to the Jewish Church (and the church whether christian or Jewish, is the body of Christ,) were all *circumcised into* it, *not by* being immersed *into* it, but by being added to it, by the act of circumcision, so christians are added to the body (or spiritual church) of Christ, by being baptized with the Holy Ghost, (or Spirit of Christ,) even as they are added by water baptism *to* (not immersed *into*) the *visible* church of Christ as the *branch* is united *to* the *vine* (not immersed *into* the vine,) and as the *member* is *in* the body. And as the baptism of the Holy Spirit, which was prophesied of by Ezekiel and other prophets, did not stop at the day of Pentecost, neither did the baptism (or sprinkling of clean water,) foretold by them, stop at that day; and that all true believers have the Holy Spirit, is put beyond a doubt, by the prophet Isa. l. ix. 21, where it says, (speaking of the dispensation of the Spirit) that it shall not depart from their seed, but should be upon them forever. It reads, "As for me *this is my* COVENANT that I will make *with them*, saith the Lord:" MY SPIRIT *that is upon thee*, and *my words* which I have put in thy mouth, *shall not* depart out of thy mouth, *nor out* of the mouth of *thy seed*, nor out of the mouth *of thy seed's seed*, said the Lord, from henceforth and forever." And St. Paul commands us to *turn away* from those

who "*hold a form* of godliness, but *deny* the POWER;" therefore, as christians are raised up to newness of life, by the same power that raised up Christ from the dead, [which was the Holy Ghost,] the *power* they denied must have been the *power* of the *indwelling Spirit of God*, 2 Tim. iii. from 2 to 8 v.: it reads thus, "unholy—despisers of those that are good—lovers of pleasures more than lovers of God. Having A FORM of godliness, *but denying the* POWER *thereof:* from such turn away—ever learning, and never able to come to the *knowledge* of the *truth*. Now *as Jannes and Jambres withstood Moses*, so *do these* ALSO resist the truth—reprobate concerning the faith."

As all have been admitted into the spiritual church by spiritual circumcision, (or baptism) so in all ages of the visible church, whether under the law or under the gospel, members have been admitted into it, either by literal circumcision under the law, or by water baptism under the gospel. Therefore, from these facts, (as well as from the fact that Paul has defined spiritual circumcision and spiritual baptism to mean the same thing: *water baptism*, under the gospel has taken the place of, and is the same to the church as *circumcision* under the law, i. e. it is a seal of the faith.

As the members of the primitive church were born into, or united to it, by water baptism, and as it has been shown that it was (as a general rule) *before* they were baptized with the Spirit, and also that they were *united* to the *spiritual church* or body of Christ, *by* the *baptism* of the *Holy Ghost*. For it says in 1 Cor. xii. 13, that "by one Spirit (not water) we are all *baptized into* one body." And in Col. i. 18, we find that this "*body*" is the body (or spiritual church) of Christ. The expression "by one Spirit we are all baptized in one body," means undoubtedly that by the baptism of the Spirit (or Holy Ghost) we are all united to Christ's spiritual body.

And as, (with one exception) the members of the apostolic churches were invariably united to the church by water baptism, before they were baptized with the Spirit, therefore they were made members of the visible church before they were

members of the spiritual church, by being *born (or renewed)* by the Spirit.

The text in 1 Pet. iii, from 18 to 22, which reads thus, "for Christ hath once suffered for sins, *the just for the unjust;* that he might bring us to God, being put to death in the flesh, but *quickened* BY THE SPIRIT, *by which* he *also went and* PREACHED *to the spirits in prison*, (which were sometimes disobedient) WHEN *once* the *long suffering* of God WAITED IN THE DAYS OF NOAH, while the ark was preparing, WHEREIN *few, that is* EIGHT SOULS WERE SAVED BY WATER.

*The like* FIGURE *whereunto*, even BAPTISM *doth also now* SAVE US (not by the putting away the filth of the flesh, but) BY "THE ANSWER OF A GOOD CONSCIENCE TOWARDS GOD *by the* RESURRECTION *of Jesus Christ*, who has gone to heaven and is on the right hand of God," i. e. *salvation by* WATER BAPTISM, *unto a good conscience*, (by the *resurrection* of Jesus Christ) is a like figure, of the *salvation of the eight souls* BY WATER *by the Ark.*

It does *not* say that salvation *by water baptism*, and by the *resurrection* of Jesus Christ, ARE *like* FIGURES, but it *says* that the salvation of a good conscience by [water] *baptism* (by the resurrection of Christ) IS *a like* FIGURE," of the *salvation of eight souls by water*, (by the ark.)

The expression, "The *like figure* whereunto even baptism doth also NOW *save us*, (not by putting away the filth of the flesh, but, ("BY *the answer of a good* CONSCIENCE *towards God,*") is explained by the fact, (that before John's "BAPTISM, of *repentance* FOR *the* REMISSION OF SINS," we find in Lev. vi. 2 to 7, and Num. v. 7.) that a person was SAVED (*by the answer of a good conscience,*) BY "*confession, restoring* the principle of *that* which he had taken violently away, *stolen, or sworn falsely about*, and adding a fifth part thereto, and giving it to its owner, *and* BY *bringing unto the Lord* A RAM without blemish," "*unto* the priest, who should make an *atonement*, and *it* SHOULD BE FORGIVEN HIM, i. e. *by* repentance, confession, restitution, and the offered ram, he was forgiven, and it saved him *from the guilt of his sin*, thus ANSWERING *a* GOOD *conscience towards God.*

But at the baptism of John, (as was prophesied by Ezekiel)

they were made "*clean*," or SAVED *from the guilt of sin*, i. e. "had the remission of their sins;" (thus "answering a good conscience") by being baptized after they *had repented, made confession and restitution*, i. e. had repented and done works meet for repentance, and were baptised, and being required to believe on him that was to come.

Thus in Math. iii. 6 to 10, Jerusalem and all Judea "were baptized of him in Jordan, confessing their sins, but when he saw many of the Pharisees and Sadusees come to his baptism, he said, O generation of vipers, who hath warned you to flee from the wrath to come? *Bring* forth therefore fruits meet for repentance," for now "the axe is laid unto the root of the tree, and, therefore, *every* tree which bringeth not forth good fruit is hewn down and cast into the fire." Luke iii. "And *the people* asked him, saying, what shall *we do* then? he answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat do likewise."

Then came the publicans to be baptized and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man; neither accuse any man falsely: and be content with your wages.

## CHAPTER V.

Having thus shown the *kind* of works, *meet for repentance*, we shall see, that, although the disciples, (as well as others,) except Judas who fell by transgression, were "CLEAN" "*by the answer of a good conscience*," by water baptism, and (although they had the *remission* of their sins, by the *merits of Christ crucified*, by their baptism,) yet they did not expect the Messiah, as an ATONING *Redeemer*, as the following, from Luke xxiv. 25, 26, 27, and 45, 46, 47, will show—it reads: "Then said he unto them, Oh, FOOLS, *and slow of heart*, to BELIEVE ALL *that the prophets have spoken:* ought not Christ to HAVE SUFFERED THESE THINGS, and to enter into glory? And, beginning *at Moses and*

ALL *the prophets*, he expounded unto them in ALL *the Scriptures*' the things concerning himself." "*Then* opened he their understandings, that *they might understand* the Scriptures, and said unto them, Thus it is written, *and thus it* BEHOVED CHRIST TO SUFFER, *and to* ARISE FROM *the dead* the third day; and that *repentance* and the REMISSION OF SINS *should* be preached in his name among all nations." Thus showing that the apostles, although they had the remission of sins (BY the baptism of repentance, *through the merits of Christ's death*,) yet, they did not believe in him as an *atoning* Saviour, until after the resurrection of Christ; and until he had opened their understandings and shown them from Scriptures, that it was necessary for him to have suffered death, (thus making an atonement, by the virtue of which they had been made clean from the guilt of their sins, by the sprinkling of clean water upon them,) and he had said to Peter, "get thee behind me Satan," when Peter rebuked him for informing the apostles, sometime after their baptism, that he must die.

Also, the case of the disciples at Ephesus, in Acts xix. 1 to 6, who had not so much as heard whether there was any Holy Ghost; neither were they aware (until informed by St. Paul) that, in being baptized with John's baptism, *they* WERE baptized *in the name* (i. e. by the authority) *of the Lord Jesus*, it says, "John verily baptized with the baptism of repentance, *saying* unto the people, that they should believe on him which should come after him."

And in Acts ii. 38, on the day of Pentecost, "Peter's saying unto them, Repent, *and be* baptized, EVERY ONE *of you*, (in the name of Jesus Christ,) FOR *the* REMISSION *of sins*, AND ye [not *have received, but*] SHALL receive the gift of the Holy Ghost," shows plainly that they were promised the *purification from the* GUILT *of sin*, (thus "answering a *good conscience*,") by the sprinkling of clean water, i. e. water baptism; and *also* the sanctification from sin by the gift of the Holy Ghost—"BLOTTING THEM OUT by the *refreshing* that should comefrom the presence of the Lord;" as in Acts iii. 19, and in xxii. 16, which says, "why *tarriest thou; arise, amd be baptized*, and WASH

AWAY THY SINS, calling upon the name of the Lord," shows plainly that Paul *had the promise of* " REMISSION of" *his* "*sins*" by water baptism; and by "*calling* on the name of the Lord," he would be baptized with the Holy Ghost, (thus he would not only have them *forgiven, by the sprinkling of clean water,*) but have them "*blotted out*" " by the *renewing* of the Holy Ghost. Therefore, the expression in Ephsians v. 26, " That he might SANCTIFY AND CLEANSE *it* [the church] WITH *the* WASHING OF WATER [and] BY THE WORD," means the "SANCTIFICATION" by the *Holy Ghost*, which is received by *hearing* THE WORD; (for, " when Peter spake these WORDS," &c. " the Holy Ghost fell *on all that heard*;") and the "CLEANSING" "*by the* WASHING OF WATER;" means, according to Ezekiel, that they were "*clean*" from a *guilty* "*conscience*" by having "clean water sprinkled upon them." Also, the expression in Titus iii. 5, " he SAVED US, *by the* WASHING OF REGENERATION, and the RENEWING OF THE HOLY GHOST." "The WASHING of REGENERATION," refering to the "SAVING" by the " CLEANSING" with "*sprinkling of clean water upon them,*" they thus having " the answer of a good conscience" by the *washing away* or *the remission of* their sins. And thus, the following Christ, under water baptism, is called " following him *in the* REGENERATION;" the " SAVING" " by the RENEWING of *the Holy Ghost,*" referring to their salvation by the baptism of the Holy Ghost from indwelling sin, i. e. " the law of sin and death."

Also, in Heb. x. 22, having said in the fourth verse, " For it is not possible that the blood of bulls and of goats *should* TAKE AWAY *sin,*" and in the 12th, "this man [Christ] after he had offered one *sacrifice for sins*, forever sat down on the right hand of God," 14th, " for *by one offering he hath perfected forever them that are sanctified,*" 15th, "WHEREFORE the Holy Ghost is a witness to us," [that] 16th, "this is the covenant that I will make with them after those days, saith the Lord, I will put my laws [by my Spirit] into their hearts, and in their minds will I write them," 17th, "*and their* SINS *and* INIQUITIES I *will remember no more;*" 18th, "*now where* REMISSION *of these is* [" by the answer of a good conscience," ("by the resurrection of Christ,") *through water baptism*] *there is* NO MORE *of-*

*fering for sin ;*" [he now says to those who have the remission of their sins by water baptism, but not the baptism of the Spirit,] that, *having*, THEREFORE, *brethren*, BOLDNESS *to* ENTER INTO THE HOLIEST, *by the* BLOOD OF JESUS, (by a new and living way, which he hath consecrated for us,) *through* THE VEIL ; (that is to say, his flesh,) *let us draw near* in full assurance of faith ; HAVING *our hearts sprinkled* FROM *an evil* CONSCIENCE, [i. e. having "the answer of a good conscience,"] and *our bodies* BEING WASHED [or cleansed] with pure water;" "for he is faithful who has promised," " therefore, not forsaking the assembling of ourselves together, as the manner of some is ;" " for, if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation." "*Cast not away*, THEREFORE, *your confidence which hath great recompense of reward*, for ye have *need of patience*, that after ye have done the will of God, *that ye* MIGHT *receive the* PROMISE ; [i. e. the baptism of the Holy Ghost ;] "for, yet *a little while*, and he that shall come, [unto us as the rain and the showers,] WILL *come*, and WILL NOT *tarry*."

The prophecy of Ezekiel xxxvi., where God says he *will*, (by "sprinkling clean water upon them," and by "putting his Spirit within them,") " SAVE THEM FROM ALL UNCLEANNESSES," corresponds beautifully with the description of its fulfillment in Titus iii. 5, where it reads, " he SAVED US BY *the* WASHING of regeneration, AND RENEWING *of the Holy Ghost*," which he *shed* on us *abundantly* through Jesus Christ—" the washing of regeneration" being the "sprinkling of clean water upon them," and the " renewing of the Holy Ghost," being the "putting his Spirit within them."

The foregoing enables us to understand the meaning of our Saviour, when he says to Nicodemus, "except a man *be born* OF WATER, and OF THE SPIRIT, he cannot enter into the kingdom of God." The kingdom of God is the visible and spiritual church on earth. Therefore a man can, by the Spirit, be a member of the spiritual church ; or by the water, be a member of the visible church, without being in " the kingdom of God." And our Saviour's finding fault with Nicodemus for not knowing that

it *was necessary*, (under the Messiah) for a man to be born of the water and of the Spirit, shows that it was prophesied of, and, therefore, he, being a master in Israel, was inexcusable for not knowing it. If it had not been prophesied of, there could have been no blame for ignorance.

The expression in 1 Peter iii. 21, "baptism doth also *now* save us," by "*the answer of a good conscience towards God*, by [or through] the resurrection of Jesus Christ," probably means, that the Spirit which raised up Christ from the dead, and which he received (when he "was" exalted at the right hand of God) and shed forth on his disciples as a comforter, and on the world to "convince it of sin;" did upon their repentance and "baptism for the remission of sins," cease to convict them of the guilt of sin, (it being the Spirit of truth, and of course would bear witness to it) and SAVED THEM *from a guilty conscience*, by bearing testimony that they were forgiven, for it is by the Spirit that the conscience is convicted, therefore, it cannot have peace until the Spirit ceases to convict it.

## CHAPTER VI.

Taking water baptism in the light of "the remission of sins," and spiritual baptism as cleansing from indwelling sin, the passage of the Israelites out of Egypt, might illustrate them thus, (for it was "a *shadow of good things to come*," and was written *for our admonition*:") their leaving the service of the Egyptians at the command of God, illustrates the sinner's repenting and doing works meet for repentance, i. e. his forsaking the service of sin for the service of God; their being pent up at the *Red Sea* by the Egyptians, the *guilt of sin* separating between him and God, and indwelling sins, ready to fetch him into its service again, and thus destroy him; their *salvation* BY *the Red Sea*, by their standing still and seeing the salvation of the Lord, his salvation by water baptism from the guilt of sin, (thus answering a good conscience towards God;) their receiving the law at Sinai, his instructions (as in Heb. x. &c. after he is proselyted by repentance and baptism) before he has *received* the birth of the Spirit, by faith in the blood and resurrec-

tion of Christ, the typified Canaan; his receiving it, by their passing Jordan; his fulfilling the law of God, by the love of God shed abroad in his heart by the Spirit, (for he that loveth fulfilleth the whole law,) by their obedience in serving God all the days of Joshua, and those that entered the land of Canaan, that had seen all the mighty acts of God.

These sentiments being correct, the ERROR of refusing baptism, (to which the promise of remission of sins, and the gift of the Spirit is attached,) to those who are inquiring what they shall do to be saved, (before they are saved) *assumes* a DREADFUL importance, and in what are called "revivals," convinced as I am of their importance, I have no doubt but there have been *millions* of *souls sacrificed to* this ERROR, who are now in perdition, who would have been in glory if they had been (when they asked "what they should do to be saved," i. e. to be born of the Spirit) in the words of Peter, required to "*repent and be baptized*, EVERY ONE OF THEM," with the *promise* that "they *should receive* the remission of their sins," *and also* [not had —but] SHOULD *receive* the gift of the Holy Ghost." From this error which *might be* considered as an unimportant one, we can *see the fearful danger of having* ANY *error in our* DOCTRINES, and the importance of the command of the apostle to "TAKE HEED TO YOUR DOCTRINE, FOR, IN SO DOING THOU SHALT SAVE BOTH THYSELF *and* THEM *that* HEAR THEE." And although the repentance of sin cannot be too thoroughly insisted upon (and as no person can be saved, until he repents of *all* sin, by determining to live to *the will of* God in all things) yet there IS NO PROMISE in the New Testament that the *birth of the Spirit shall be given*, upon repentance alone; neither was it ever given, however long and thoroughly a person may have repented, until he believed in Christ as an atonement for all sins, and a saviour from them. And I would ask how is it, but for the soul-damning errors in the church, that, whilst in the days of the apostles, ALL who "asked what they should do to be saved," were admitted immediately into the church by baptism, and were saved by receiving the Holy Ghost, whilst often now, nine out of ten, after blindly seeking until they are dis-

couraged or overcome by the tempter, fall into the ditch with their blind leaders; for we certainly have the same religion and the same Spirit? and further more how can a nation be born in a day, until we return to the apostolic *truth*? But be careful that in your zeal to keep all out of the visible church, until they are born of the Spirit, you do not reap the rewards of the "*fearful* and the *unbelieving!*" for God, by the apostles has promised, that those that repent and are baptized *for* the remission of sins, SHALL receive the gift of the Holy Ghost, but you are "*fearful*" that he will not fulfill his promise, and therefore you will not "believe" him.

From the foregoing, the conclusion is that the *qualifications* that were necessary to fit a person to be united to the church by baptism was not the "*being born of the Spirit*," but it was "repentance towards God," (which repentance is a full determination to do the will of God in all things,) and "*conversion*" to christianity.

## CHAPTER VII.

The word "*converted*" when used in the New Testament, did not mean (as *it now* does) the being born of the Spirit, but it meant the *embracing* the *belief* that Jesus was the Christ which was promised by God in the prophets, and that he should *save them from their sins by putting his Spirit within them*, "that they might serve God in righteousness and holiness all the days of their lives, (in opposition to the *belief* held by the *unconverted* Jews, that the Christ when he came should be a temporal Saviour, and save the Jews and all that should become Jews, out of the hands of the Romans and all their political enemies,) is proved from Acts iii. 10, for it says, "repent and be CONVERTED, *that* your sins *may be blotted out* WHEN *the time of refreshing* SHALL COME *from the presence of the Lord*;" the expression "*be converted*," undoubtedly meaning that they should embrace or believe the christian system, *and* reject *Judaism*, and that this "*conversion*" to, or *belief* of, the truth of Christianity, was not the *birth of the Spirit*, is evident, for the "*blotting out of their sins*," (by the birth of the Spirit,) was

promised upon *condition* that they should *become converted*, and was to take place *when* they should be born or baptized by the refreshing (of the Spirit) that *should afterwards come* from the presence of the Lord.

The quotation of our Lord, from Isaiah vi. 10, in Matt. xiii. 15, surely does not mean their "renewal by the Holy Ghost," for their renewal or "healing" was promised *upon condition* that they *should be* "CONVERTED;" it reads, "their eyes have they closed, lest at any time they should see with their eyes—and understand with their hearts, *and* should be *converted*, and I shall *heal them.*" The "*healing*" mentioned here, was evidently to take place *after* the conversion.*

From the foregoing examination it is evident that the New Testament meaning of the word "*converted*," is *not* the being *born of the Spirit*, but the *turning* from error, and the *embracing of the truth*, i. e. it is the believing that christianity is true,

* That the apostles were not converted until near the day of Pentecost, is also evident, first, from the fact, that they were expecting the Messiah to be a temporal prince, (and not a Christ crucified;) and the unbelieving Jews rejected him, for the very reason that he had informed them that he was not a temporal prince, whilst the disciples did not give up the hope that he was a temporal prince until he was crucified; and that then their hopes were blasted is evident; for they said "we *thought* that it was he that should save Israel." And previous to his crucifixion we find them clinging to the hope of worldly splendor, and contending that each might be the greatest; now as Christ said to the Pharisees, "*how can ye believe*, who *receive honor* one of another, and SEEK NOT *that honor which cometh from God* ONLY;" it is evident therefore, that the disciples were not then converted, and that they were not, is certain from the fact that Christ (to reprove their pride and ambition) sat a little child in their midst, and said unto them, that except they *should be converted* and *become* as that little child, they should in *no wise* enter the *kingdom of heaven*," (*which kingdom was the dispensation of the Spirit*, which commenced at the day of Pentecost.) And just previous to Christ's crucifixion, when he was trying to *convert* his disciples to a belief of his real character, by telling them of his death, &c. "Peter rebuked him; Christ then said *unto him* get thee *behind me Satan*; and he also directed Peter to comfort the brethren when he *should be converted.* That they were not converted, is also evident from the fact, that no christian denomination would admit members to their communion who held to the view the apostles did before the resurrection of Christ. The apostles (with the exception of their *repentance*, baptism and *belief* of "the kingdom of heaven *at hand*, and of Christ's being the Messiah,) had as much need of *conversion* in reference to his *real Messiahship*, as the rest of the unconverted Jews.

with a "*determination*" to obey its precepts, which "*determination*," is *repentance*.

Acts xv. 3, where Paul declared the "*conversion*" of the Gentiles, "does not prove that *conversion* means the *renewing* by the Holy Ghost," although their renewal by it would follow as a matter of course, as well as their *eternal salvation*.

## CHAPTER VIII.

That the word "*regeneration*" when used in the New Testament, does not mean the baptism of the Holy Ghost, will appear from Titus iii. 5, where water baptism is called "the washing of *regeneration*;" and in Matt. xix. 28, where Christ calls (the following of him under the dispensation of *repentance and water baptism*) the *following* of him *in the regeneration;* and that they were not then born of the Spirit is apparent not only from the foregoing arguments on "*conversion;* but also from the fact that the Spirit was *not* yet given, because Christ was not yet glorified:" And in Gal. iii. 22—26 iv. 6, 7, Paul, speaking of those that were the servants of God because "*they had yielded* themselves, his servants to obey; says (that the Scripture hath concluded *all* under sin,) that the promise by faith of Jesus Christ might be given to all that *believe*, but before faith came, (i. e. before the resurrection of Christ, and dispensation of the Spirit, &c.) we were kept under the law; shut up unto the faith which should *afterwards be revealed*. Wherefore the law, (i. e. *repentance* towards God, sacrifices, &c.) was our schoolmaster to bring us to Christ, that *we might be* JUSTIFIED *by faith*. But *after faith is come we are no longer under a schoolmaster*. For we are all *the* CHILDREN of God, by FAITH *in Jesus Christ*," (and him *crucified*,)—"and because ye ARE SONS, God HATH *sent forth the spirit of his Son* INTO *your hearts*, crying Abba, Father, *wherefore thou art* NO MORE A SERVANT, *but a* SON."

As (has already been shown) Cornelius was accepted of God as a *servant*, although he was *not a son by* being *saved*, (i. e. he was not *born* of the Spirit,) for Peter was to tell him things whereby *he* and all *his house should be saved*, i.e. *should be born*

*of it.* From the foregoing, we find that the *S*pirit was not given until after Christ's glorification, and that when the *faith* came whereby they *were made* the *sons of God*, then God sent forth his Spirit into their hearts; (i. e. God baptized them with the Holy Ghost.) Therefore until they were baptized with the Holy Ghost they were *not* the *sons*, but the *servants* of God, and of course as they were following him in the (dispensation of water baptism or) regeneration; therefore the word *regeneration* does not mean the baptism of the Holy Ghost, but the BAPTISM *of water.*

In Rom. i. 18, 19, ii. 13, 14, 15, Paul has shown that adult heathens, although they are without the (*written*) law, are under the law, because God *hath revealed it in them*, and shown to them that the wrath of God is revealed from heaven against all *ungodliness* and *unrighteousness* of men; and he says, that when the Gentiles which have not the (written) law, do by nature the things contained in the law "they show the law, written in their hearts, (and certainly if the holy apostle Paul was not *able* to *think any thing* of himself as he ought, but that *all* his *sufficiency* was of God; then the unregenerate (whether they have ever heard the gospel or not, must *receive* from the Spirit of God both the knowledge of what is right and of what is wrong, and then the *power* to *repent*, and to do what is right,) and that they *shall be justified* in the *day* when God shall judge the world in righteousness, by Jesus Christ, which perfectly corresponds with the words of the apostle, when he says, that "the *grace of God that bringeth salvation hath appeared to* ALL *men*, teaching them that denying ungodliness and every worldly lust, that they should live righteously and godly in this present evil world." That eternal life is given unto the heathen, is evident from Rom v. 18: it says, as by the offence of one *judgment* came upon all men *unto condemnation*, even so by the righteousness of one (Christ,) "the *free gift came upon all men*, unto *justification of life;*" and in 1 John v. 10, 11, it says, "he that believeth not God, hath made him," (God,) "a liar, because he *believed not* the *record* that God gave of his Son. And *this is the record*, that God *hath given to us eternal life.*"

(This does not prove Universalism, for if it was necesary that St. Paul should entreat professed christians, that they "*receive not* the grace of God *in vain*," certainly those who *do not* receive, but *reject it*; will not be saved by it.)

And as St. Peter said also of Cornelius, ("whose *prayers* and *alms*, had come up before God for a memorial;") "that of a *truth* God was no *respecter* of *persons*, but in *every nation* he that *feareth* God and *worketh righteousness* WAS *accepted* of him." This may be the meaning of the expression in Acts xviii. 10, when the Lord said to Paul, "I *have much people* in this city;" (i. e.) although they have not been saved by hearing and believing the Gospel, yet there are many in this city who "*fear* God and *work* righteousness, and are therefore *accepted* as *servants*," ("for to whom we YIELD ourselves servants *to obey*, his *servants* we *are*.") And we find by verse 7, of the same chapter, that Paul was then in the house of Justus, who was a *worshipper* of God. Lydia, was also a worshipper of God before Paul preached the Gospel unto her, and at the time he preached to her, she had resorted with *other* "*worshippers* to the place where *prayer was wont* to be made." And Paul says also, that the chief advantage that the Jews had over the Gentiles, was (not that the Jews were saved, and the Gentiles all lost, but) that *to them were committed the oracles of God.*

And of St. Peter, where he says that Christ was put to death in the flesh, but quickened *by* the *Spirit; by which*, he went and *preached to the spirits in prison*, (which were sometime disobedient,) WHEN ONCE *the long suffering of God, waited in the days of Noah* while the ark was preparing,"—and of Christ, when he says, "that *this is the condemnation*," (not that men *are born* sinners, but that) "*light has come* into the world, and that men have loved darkness rather than light, because their deeds are evil." "Christ is also the true light, that *lighteth every man* that *cometh into the world.*"

And our Lord told the Jews, that they (the uncircumcised Gentiles) should come from the east, and the west, and set down with Abraham in the kingdom of God, whilst ye (by circum-

cision, Jews, and thereby) "the children of the kingdom should be cast out."

And when Christ in his native village taught, and proved the doctrine from the Scriptures, that there were many lepers in Israel in the time of the prophet; yet, (because of unbelief,) none were healed but Naaman the Syrian, (an uncircumcised Gentile,) "and that although there were many widows in Israel in the time of Hesius the prophet, yet to none was he sent, (because of their want of faith,) "but to a widow of Sarepta," (a widow of the uncircumcised Gentiles.) The Jews were filled with rage, and attempted to kill him, by casting him headlong down a steep place.

If in objection to this doctrine it be asked, "of what use then is the preaching of the gospel to the heathen?"

The answer is, that in the first place, those of them that are saved without the gospel, by being faithful with one talent; if they were to have *five* talents committed to them, (by having the gospel,) they would be rewarded for *ten talents* instead of *two*, in the day when God shall judge the world by Jesus Christ.

For our Saviour expressly says, that "he that is faithful in that which is least, *is also faithful* in that which is much," and then instead of simply saving their own souls, they would undoubtedly shine as the stars, and the firmament of heaven, because they had turned many to righteousness.

And in the second place, many that are now lost by burying their one talent, *by impenitence*, would then be saved. For Christ said, that if Sodom and Gomorrah *had heard* the gospel, that the hardened Jews rejected, *that they would have stood until this day;* and if Tyre and Sidon *had heard* it, they *would have repented* in dust and ashes. And Ninevah *did repent* at the preaching of Jonah. [We here see the awful responsibility that rests upon the church, for not having sent "the gospel to every creature;" for so sure as that "those who turn many to righteousness, shall shine as the stars," so surely will those be brought to an account who had an opportunity, and have not done it.]

The conclusion is, that those that are faithful in that which is least, by repenting when God convicts them of sin, *will* also be

faithful in that which is much, by trusting in the blood of Christ for the remission of their sins that are past, when forgiveness is offered them through faith in his blood, as did Cornelius, whose prayers and alms came up for a memorial before God, before he heard the gospel, (and as did also others.)

And as Christ said to the Pharisees, in Matt. xxi. 32, that the publicans and harlots believed John, but when ye saw it, ye repented *not*, *afterwards* that ye *might* believe. And in another place he asked them, "why *repented* ye not *at the preaching* of John, that ye *might believe*, when he (Christ) came;" and in John v. 46. "For *had ye believed Moses*," (i. e. the law,) "ye *would have believed* me, (the gospel.) It shows, that no man can believe until *after* he has repented.

## CHAPTER IX.

Repentance towards God, is *not sorrow for sin*, but it is the *determination* to *forsake all* sin, by doing the will of God *in all things*, (as revealed in his word.) Thus it was with the son of the man which was spoken of by Christ, who, when his father said to him, "go work in my vineyard, and he said, I will not; but afterwards he repented, *and* went;" (i. e.) he determined *to go*, and *then went;* the *determination* to go, was *repentance*, the going was works meet for repentance. That sorrow for sin is not repentance, is evident, from 2 Cor. vii. 10, it says, "*Godly sorrow worketh repentance*," *&c.* (i. e.) if a man is sorry for doing any thing, his *sorrow* will lead him to make up his mind to *do so no more.* And thus it was with the prodigal son, when he remembered how ungrateful he had been to his father, and also considered how many hired servants his father had, who had bread enough, and to spare whilst he perished with hunger; it led him to *determine* to return to his father, and say, "father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son, but make me as one of thy hired servants," &c. His determination to return and confess, &c. was repentance—his returning, was works meet for repentance. There is considerable importance in discriminating between *sorrow* for sin, and *repentance;* for it is not at all times in the

power of the sinner to feel sorry for his sins, but it is always in his power to repent, (i. e.) he is always able to come to the *determination* that he *will now*, and henceforth live to the will of God, (he being his helper,) and thus to comply with the Scripture, which says, "God NOW *commandeth all men every where to repent.*"

Having thus shown the qualifications necessary to fit a person for church membership, their truth will be substantiated by reviewing some of the foregoing passages, and a few parallel passages of Scripture. And firstly, the expression "*washing away thy sins*, calling upon the name of the Lord," evidently shows, that the subjects of baptism, were often (by their receiving it) cleansed from sin, by exercising faith in the blood of Christ: And the baptism of the Holy Spirit would undoubtedly always be given in connexion with, or immediately following the baptism of water; if the subjects were determined to deny all ungodliness, and to live to the will of God, and were fully *instructed*, ("for faith cometh by hearing,") *how* to exercise *saving* faith, (the exercising of which faith is simply to *conclude* not only that their past sins *are* forgiven, because Christ has died, and thereby made full atonement for them all, but that, *they have* SALVATION *through his* BLOOD.) The expression "calling on the name of the Lord," shows, that the persons, *when* they were baptized, were in the habit of *asking* God to *forgive* them their sins, and also *save them from* all (uncleanness or) unrighteousness, by giving them the Holy Spirit which he had promised, in Joel ii. 28, 32, where it says, that God would pour out of his Spirit upon all flesh, and that whosoever should CALL *upon the name of the Lord should* be *delivered* (or *saved*;) and Jer. XXXI. 33, 34, where it says, that God will make a NEW COVENANT *with the house of Israel*, and *this covenant is*, that God will after those days, (that is after the resurrection of Christ,) put his *law within* them, and *write it in their hearts*—and that all should know the Lord, from the least to the greatest; and that he *would forgive* them their iniquity, and remember their sins no more; and in Ezk. XXXVI. 24—37; where God promised, that after he had *cleansed* them, by sprinkling clean water upon them, he

would then put his Spirit within them, and (*thus*) cause them to walk in his statutes, and keep his judgments and do them.

But, as has been before observed, they also "*called upon the name of the Lord*," in order to obtain the salvation of their souls, (i. e. they prayed,) in obedience to the requirement of God in verse 37 of the same chapter—it says, "THUS SAITH THE LORD GOD, *I will* yet for *this* be inquired of by the house of Israel *to do it for them.*" And thus we find in Luke iii. 10–14, that the multitudes, publicans, and soldiers (inquired of, or) *asked* John what they should do, &c.—and likewise, we find in Luke iii. 21, 22, that Christ prayed when he was baptized, and then the heavens were opened, and the Holy Ghost descended in a bodily shape like a dove. And in Acts i. 14, we find that the disciples *continued* (about ten days,) with *great joy*, and with one accord in *prayer* and supplication—praising and blessing God continually, until the day of Pentecost, (*waiting* for the *fulfilment* of the promise of Christ, that God would give them the Holy Spirit,) and then it fell upon them.—Acts iv. 31. "*When* they had prayed, they were all filled with the Holy Ghost. We also find, that Cornelius *prayed previous* to his receiving the Holy Ghost. And also the apostle *prayed* for the Samaritans, that they might receive the Holy Ghost—then they laid their hands on them, and they received it. And in Acts xxii. we have found that Paul was required to be baptized, and wash away his sins "*calling upon the name of the Lord.*"

Having thus shown that the subjects of baptism (as well as those that administered it,) were in the practice of praying to God for the gift of the Holy Ghost, (which God had promised,) *when they were baptized*—and that they oftentimes received it in that ordinance; therefore, it might be made a great means of receiving the birth of the Spirit.

Such an outpouring of the Spirit, and display of the divine power, I have never seen, as I have witnessed accompanying baptism, and the preaching upon the mode, and the passage of the Red Sea by the Israelites, as illustrating the repentance, faith, and baptism by the Holy Ghost, of those that seek salvation; illustrating their repentance, by the Israelites leaving Egypt;

their baptism by water, and by the shedding of the Holy Ghost; by the baptism or sprinkling with the cloud and with the sea; their passing through the otherwise impassable guilt and pollution of sin, and thus being justified and made partaker of the Spirit by having it shed upon them; by looking at the full atonement for all sin there was in the blood of Christ—illustrated, by the Israelites standing still (at the command of Moses,) to see the salvation of the Lord, when they could do nothing more, there being no way of escape.

And such an illustration is scriptural, for those things *were* "*a shadow of good things to come.*"

## CHAPTER X.

Some of those parallel passages that *prove* the *membership* of persons who were not born of the Spirit will now be examined.

The first is 2 Peter i. 19. He, after having (in the three verses previous, given them the evidence of which he was an eye witness, that Christ was the Messiah, (which was foretold by the prophets,) says, "We have *also* a *more sure word of prophecy*, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the DAY-STAR ARISE *in your* hearts." *

Although this epistle was addressed to those who had obtained a like precious faith with Peter, yet from the fact that Christ *is* "*the* BRIGHT *and* MORNING STAR," it is evident that there were some in those churches who had been taken in, (upon the belief that Christ was the Messiah which was promised,) although they had not been enlightened so as to believe with a heart unto righteousness; i. e. they had not that faith whereby "Christ

* The Old Testament, so far from being "hard to be understood," (if I may be allowed the similitude,) in its types and shadows, is like a pictured alphabet, and by its illustrations, the more easily enables the learner to comprehend the plan of redemption. And if some that have been admitted into the church had been taught from the prophets, until they *had become learned*, they would not then have required others to have the Spirit put within them before that they had been sprinkled with clean water. And they would undoubtedly, by *reason* of *use*, have had their senses exercised to discern both "good and evil," and have been able to have eaten the strong meat of the New Testament, and not in *danger* of "wresting it with other Scriptures to their destruction."

is formed in the heart the hope of glory," (by which they should be made partakers of the Divine nature by being baptized with the Holy Ghost.)

As Christ is "the *bright and morning star*," he was undoubtedly the "*day star*" which was to arise in their hearts, by their diligent search of the prophets. Therefore, it is evident that Christ was not yet formed (or "risen") in their hearts the hope of glory: but that they were in obedience to the prophet, "following on to *know, until they should* know the Lord, whose *goings forth* were prepared *as the morning*," and that "should also *come unto them as the rain*," &c.

☞ Reasoning from the foregoing, how many there are, if they had been united to the church by water baptism, when they were desirous of fleeing from the wrath to come, (by *denying* all *ungodliness*, and *living* to the *will* of God,) that would have been saved by becoming "wise unto salvation" by walking with the wise, for "he that walketh with the wise *shall become wise*," that have been excluded from the church by those *false* views, and have, therefore, by becoming "the *companions* of fools," *become fools*, (even to the saying in their hearts there is "no God,") and have been "destroyed."

The next parallel passage that will be examined, is in Heb. (for it was undoubtedly addressed unto such members that had not attained unto faith in the blood of "Christ for the blotting out of their sins,") that Paul addressed the following words. He says, (after having said "for we that have *believed* DO ENTER *into rest*, there remaineth *therefore* a rest for the people of God; for he that IS *entered into rest* hath ceased from *from all his works*, as God did from his";) "let us labor, therefore, to enter into this rest, lest any man fall after the same example of unbelief." The expression, "he that *hath entered into rest*" (i. e. that hath believed to the receiving of the Spirit,) "*hath ceased* from *all his* works, as God did from his," corresponds with the description which Paul has given in Romans, of the person that is justified by faith in the blood of Christ, as being "*him* that *worketh not*, but believeth on him that justifieth the ungodly, whose *faith* is imparted to him for righteousness."

If it is asserted that the passages in 1 Peter i. 15–20, and Heb. iii. 6–19, and chap. iv. and x. do not apply to such members as are admitted into the church by water baptism before they are born of the Spirit, I think it will be difficult for the opponents of the foregoing doctrine, to give a *consistent* definition of their meaning. For if the "rest" alluded to in the quotation from Heb. means Heaven, it would have been unreasonable in the apostle to have urged them to enter Heaven without delay, for no man can enter there until death. But that the "rest" mentioned there does not mean Heaven, is evident, for he says *that* "*we that have* believed" (i. e. have believed in the blood of Christ,) "*do enter* into *rest.*" And Paul urged those who had not entered into this rest, to enter into it, lest they should fall *by sin*, as those fell in the wilderness, because they, through unbelief, had refused to enter into Canaan, the rest from their journeyings in the wilderness.

That the doctrine of admitting members to the church (by *repentance* and *water baptism*, in expectation that they *will then*, or *afterwards*, be born of the spirit,) *can* be abused as well as any other doctrine of the Bible, will not be denied; but if those who are thus admitted, before they are born of the spirit, will follow the directions that have been referred to in Pet. and Heb. there will be no danger from the abuse of this doctrine.

This doctrine was abused in the time of the apostle, by those who "*held* to A *form* of godliness, but *denied* THE *power*;" and no doubt it will be in our day. And it *assuredly will be* abused by all, (who, after they have been united to the church by water baptism,) shall rest short of the baptism of the spirit, by which they "know that they are born of God," "and have eternal life." As every church member who *has been* born of the spirit, if he does not live in the enjoyment of its abiding within him, abuses his membership as much as the person who neglects to obtain the baptism of the spirit after he has joined the church by baptism; therefore its liability to abuse is no objection against it.

## CHAPTER XI.

The Rev. J. Wesley, in his journal, gives an account of many persons that have received the baptism of the Holy Spirit, by their partaking of the Lord's Supper. (His mother was one of them.) He likewise recommends the diligent attendance upon that ordinance, as a means of obtaining the birth of the Spirit, by those who had not been previously born of it. And *surely*, if it had been *sin* for those to partake of it, who had not been born of the Spirit, the Lord would not have baptized them with the Holy Ghost whilst they were eating and drinking *damnation*. It was the getting *drunk* at the Lord's Supper, that was *the* "*drinking* of damnation" spoken of by St. Paul, but it was not the eating of it *before* they were baptized with the Spirit. And furthermore, *none* of the apostles were baptized with the Spirit when they first partook of the supper, "for the Spirit was not yet given, because Christ was not yet glorified." And to Judas, whom Christ knew was a thief, and would also betray him, he gave the bread and wine of the first supper, with his own hands, because he had been confirmed in the church by water baptism, and had not yet done any *outward act* whereby he could be excommunicated.

From the foregoing facts, it is not only evident that a person may eat of the supper before he is born of the Spirit, but that it also might be a great means of penitent persons obtaining the *birth* of the Holy Spirit, who had not previously received it. What would be more *easy* for them to understand, than the fact, that they might as *freely trust* in the *broken body* and *shed blood* of Christ, (both for *acceptance* with God, and the *renewal*, by the Holy Ghost,) as they might partake of the broken bread and poured wine, now that they had been baptized? Therefore, as any person under the law, who would *eat* the passover, had a right to, by becoming circumcised; so also, under the Gospel, any person has a right to eat of the Lord's Supper, by repentance, and his being baptized with water. In like manner, any person who has *repented*, (by coming to the determination to do the will of God in all things,) may as freely

trust in the blood of Christ for the forgiveness of all his past sins, as the baptized person may eat of the Lord's Supper.

In Scripture, the type is often called by the name of the antitype, and the antitype by the name of the type; (the not observing of which has led to the error of transubstantiation in the Church of Rome.) Thus, when the Scriptures call Christ the *Lamb*, it means (not that he was actually a lamb,) but that he was *that* which was *typified by the lamb*. Likewise the calling the Lamb the passover, means that it was the *type* of *Christ*, (slain,) who *was the real passover*.

So also when Christ says of the bread, "this is my body which is broken for you," &c.) he means that it is typical of his broken body; and likewise of the cup. And when he calls his "flesh, bread indeed," he means simply that bread typifies it; i. e. as men live literally by breaking (i. e. by eating) bread, so likewise in trusting in his broken body and shed blood, *men live spiritually;* (and not the absurdity that his body is actually made out of flour, made into dough and then baked, instead of its actually having been flesh and blood.)

# PART THIRD.

## INFANT BAPTISM COMPARED WITH THE SCRIPTURE.

### CHAPTER I.

"What *saith* the Scriptures," "*how readest* thou?"

Peter (an inspired commentator on, and an eye witness of the fulfilment of the Scriptures) says, in Acts iii. 22, 23, quoting from Deut. xviii. 18, 19, "Moses truly said unto the fathers, 'A Prophet,' [i. e. Christ] shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things:" "And it shall come to pass, that every soul which *will not hear* that prophet shall be *destroyed from among the people;*" thus showing that the Israel of God was not destroyed, and a new Israel formed to whom God should fulfil the new covenant which he had made, (the covenant was that "he would put his Spirit in the house of Israel after those days,") but that those who would *not obey* should be *cut off from* Israel; and will any body say, after reading Luke i. and ii., that Zacharias, Elizabeth, Mary, Joseph and Nathaniel, (of whom Christ said he *was an Israelite indeed*) were not of the spiritual Israel.

That Israel under the law is the same as the Israel under the gospel, also corresponds with Paul in Rom. xi. 16 to 23: speaking of ISRAEL, he says, "and if the ROOT [*Abraham*] be holy; so are the BRANCHES," (i. e. the *Jews;*) "and if SOME [*not all*] of the BRANCHES be *broken off*, and *thou* [a *Gentile* convert] being a wild olive tree, wert *graffed in among them*, and *with them* partakest of the ROOT, and *fatness* of the *olive tree;*" "thou wilt say, then the *branches* were *broken off*, that I might be *graffed in.* Well, *because of unbelief* they were *broken off*, and thou *standest by* FAITH." "Behold therefore the goodness and

severity of God, *on them which fell severity;* but towards *thee*, goodness, if thou *continue in* his goodness; otherwise thou shalt be *cut off:* and they also if they abide not still *in unbelief*, shall be GRAFFED IN," "AGAIN."

That the church under the *gospel* is not a new church, but the same as the church under the *law*, is evident from the fact, that the church, both under the law and the gospel, is called not only the *children of Abraham* by faith, but *Israel*, as will be seen by the following quotations: in Gen. xxxii. 28, it reads, "And he said, thy *name* shall be called no more Jacob, but *Israel;* for as a prince hast thou *power with* God, and *with* men, and hast prevailed;" and we find by verse 12 of this chap. that he inherited the promise made to Abraham his father, "that in him [Abraham] *all* the nations of the earth should be blessed;" v. 12 reads, "And thou saidst I will *surely* do thee good, and make thy SEED [or children] as the sand of the sea, which cannot be numbered for multitude;" and we find in Rom. ix. 7, 8, that this seed was not the natural descendants of Abraham, but *all believers*, whether they were Jews or Gentiles: it reads, "*Neither* because they are the *seed* [or *children*] of Abraham, are they all children, but in Isaac shall thy *seed* be called; that is they which are the *children* of the *flesh*, these *are not* the children of God, but the *children* of the PROMISE *are counted* for the SEED," i. e. the children (*by faith*) in all *nations* (that *God* had *promised* Abraham and Israel that they should be the fathers of,) *they are the children.* That this promise included all believers circumcised and uncircumcised; those under the law, and those under the gospel, is further evident from Rom. ii. 25 to 29: it says "for circumcision verily profiteth, if thou keep the law, but if thou be a *breaker* of the law, shall not thy *circumcision* be counted for *uncircumcision?*" "Therefore, if the *un*circumcision keep the *righteousness* of the law, shall not his *un*circumcision be counted for *circumcision?* For he is not a *Jew* [or *Israelite*] which is one *outwardly, neither is* that circumcision which is *outward in the flesh.* But he *is a Jew,*" [or *child* of Abraham] "which is one inwardly, and circumcision is that of the heart, [*in* or *by*] the Spirit." And also in Rom. iv. 11, 12, 14, 16, 17, 18, 22, 23, 24, it reads,

"and he received the *sign* [or *seal*] of *circumcision*; a *seal* of the *righteousness* of *faith*—that he might *be* the *father* of *all them that believe*, though they *be not* circumcised; that *righteousness* might be *imputed to them also*; and the *father of circumcision* to them who are not of the circumcision *only*, but who *also* walk in the steps of *that faith* of *our father Abraham*. For if *they which are* of the *law* be *heirs*, *faith* is made *void*, and the promise is of none effect: Therefore, *it is* of *faith* that it *might* be by *grace*, to the end that the promise might be sure *to all the seed*, [or believers] not to that *only* which is of the law, [or by natural descent] but to that *also* which is of the *faith* of Abraham, who is the father of *us all*, (as it is written I have made the father of many nations)—who against hope BELIEVED in hope, that he might become the father of *many* nations: *therefore* it was imputed to him for righteousness. Now it was not written for *his sake alone*, that it was *imputed to him*; *but* for *us also*, to whom it *shall be imputed*, *if we believe*," &c.: and in Gal. iii. 2, 5, 6, 7, 8, 9, 11, 14, 18, 26, it also reads, "This only would I learn of you, *received* ye the *Spirit* by the works of the *law*, or *by the hearing of faith?* He, therefore, that ministereth to you *the Spirit*, [it now being the dispensation of the Spirit] doeth he it by the works of the law, or by the *hearing of faith?* Even *as Abraham believed* God, and it was accounted to him for righteousness. *Know ye*, *therefore* that *they* which are of *faith*, the same *are the children* of Abraham: and the Scripture foreseeing that God would *justify* the *heathen through faith*, preached before *gospel unto* Abraham, saying, in thee shall *all nations* be blessed. So then *they* which *be of faith*, are *blessed* WITH *the faithful Abraham*: But that *no man* is justified *by the law*, in the sight of God, it is evident; *for* the *just* shall live *by faith*—that the blessing of Abraham might *come on the Gentiles* through Jesus Christ: that we might *receive* the PROMISE OF SPIRIT *through faith*—for if the INHERITANCE be of the law, it is no more of promise: but God *gave it* TO *Abraham*, by promise. For ye *are all the children* of God *by faith* in Christ Jesus."

And in Rom. iii. 29, 30, it reads: "Is he the God of the Jews

only? is he not *also* of the Gentiles? Yes, of the Gentiles *also:* seeing it is one God *which shall* justifieth the *circumcision*" [or Jews] "*by faith*, and the *un*circumcision" [or Gentiles] "*through faith.*" The *covenant*, which was made with Abraham, and is referred to in the foregoing quotations, is in Gen. xvii. 5. It reads: "Neither shall thy name any more be called Abram; but thy name shall be Abraham: *for* a father of *many* nations have I made thee."

## CHAPTER II.

In John i. 47, Christ (before the giving of the Spirit,) calls Nathaniel "an *Israelite indeed*, in whom there is no guile!" and that the true church under the law, and under the gospel, is Israel, is evident from Rom. ix. 6. It reads: "For they are not *all Israel* that are *of Israel*"—thereby plainly implying that *all believers are Israelites.* If any should still doubt that the church under the law, were the *true Israel* of God and *children* of Abraham, let him read Heb. xi. of whom (besides passing over those, to mention whom, "*time would fail him,*") Paul says, "They ALL obtained a good report THROUGH FAITH," and *all died in the* FAITH, though they did not obtain the PROMISED SPIRIT. And, also, remember that "they which BE OF FAITH, ARE BLESSED WITH FAITHFUL ABRAHAM." That Israel under the *law* was the true church of God, is further evident from Numbers xxiii. 7, 10, 19, 23, xxiv. 5, 9. It reads: "Balak, the king of Moab, hath brought me" [Balaam] "from Aram, saying, come, curse me Jacob, and, come, defy Israel. How shall I curse, whom God *hath not* cursed? or how shall I defy whom the Lord *hath not* defied? for, from the top of the rocks I *see him*, and from the hills I *behold him*—who can count the dust of *Jacob*, and the number of the fourth part of *Israel.* Let *me die the death of the righteous*, and my last end *be like his!* God is not man, that he should lie; neither the son of man, that he should repent: hath he said, and *shall he not do it?* or hath he spoken, and *shall he not make it good?* Behold, I have received commandment *to bless*, and he *hath blessed:* and I cannot reverse it. He HATH NOT BEHELD INIQUITY IN JACOB; NEI-

THER *hath he* SEEN PERVERSION IN ISRAEL. The Lord *his God is with him*, and the shout of a *king is* among them. God brought *them out of Egypt:* he hath, as it were, the strength of an unicorn: *surely, there is no* enchantment *against Jacob, neither is there any* divination against Israel: according to this time it shall be *said of Jacob* and *of Israel*, what hath God wrought? How goodly are thy tents, oh, Jacob, and thy tabernacles, OH, ISRAEL: *blessed is* he that *blesseth thee, and cursed is he* that *curseth* thee."

Jer. ii. 2, 3, 12, 13, and 21, it reads: "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, *when* thou wentest *after me in the wilderness*, in a land that was not sown. *Israel* WAS *holiness unto the Lord.*" "Be astonished, oh, ye heavens, and be horribly afraid; be ye very desolate, saith the Lord, for *my people* have committed two evils: they have forsaken me, the fountain of living waters, and have hewn them out cisterns—broken cisterns that can hold no water. Yet I *had planted* thee a *noble* vine, WHOLLY *a right seed.*" The foregoing is only a specimen of the explicit proofs, that the Scriptures abound with, that Israel, under the law, was the *spiritual* Israel of God. In fact, a person might as well deny the *spirituality* of the Israel of God under the gospel, as to deny it under the law: that they were the *spiritual* Israel under the gospel, is fully settled by the quotations from Romans and Galatians.

Having thus shown that *believers* in all ages *were the church*, or ISRAEL OF GOD, it will be further shown that the church under the gospel were the *same Israel* as the church under the law, and not a new Israel, from the fact that the promises of "the *Spirit* and a new *heart*" made to believers (or the house of Israel) were not made to a *new church* of believers, or house of Israel, but to the *very same house* (or children) of *Israel*, that existed under the law, as the following quotations will fully show: Eze. xxxvi. 16, 17, 18, 19, 20, 24, 25, 26, 27, 28: "Moreover the word of the Lord came unto me, saying, son of man, when the house of Israel dwelt in their own land, they defiled it, wherefore I poured out my fury upon them, and I scattered them

among the heathen, and they were dispersed through the countries: But I had pity for my holy name, which the house of Israel had profaned among the heathen: For I will take you from among the heathen, and gather you out of all countries, and will bring you into *your own* land. *Then will I sprinkle clean water upon you*, a *new heart also will* I *give you*, and a new spirit will I put within you; and I will take away the stony heart out of *your* flesh, and I will give *you* a heart of flesh: And I will PUT MY SPIRIT *within you*, and cause *you to walk* in my statutes; and *ye shall* keep my judgments and do them: And *ye shall dwell* in the land I gave to *your fathers*." Jer. xxxi. 31, 32, 33, 34, 35, 36, 37: "Behold the days come, saith the Lord, that I will make a new *covenant*," [*not* will make a *new house* of *Israel*,] "*with the house* of *Israel*, not according to the covenant that I made with *your fathers in the day* that I took them by the hand to bring them out of the land of Egypt, (which covenant they brake, though I *was a husband unto them*, saith the Lord:) But *this* shall be *the covenant* that I will make with *the house* of Israel after those days" [the days of the *death, resurrection* and ascension of Christ,] "saith the Lord: I will put my law in *their* inward parts, and write it in their hearts; and I will be their God and they shall be my people: And *they* shall teach no more every man his neighbor and every man his brother, saying, know ye the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their sins no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of Hosts is his name: If these ordinances depart from before me, saith the Lord, then the *seed* of *Israel* shall cease from being a nation before me forever. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off *all the seed* of *Israel*, for all they have done, saith the Lord." And in Joel ii. 27, 28, 29: "And ye shall *know that I am the midst of Israel*, and that I *am the* Lord *your* God, and none else: and

my people shall never be ashamed. And it shall come to pass *afterward*, that I will pour out my Spirit upon all flesh, and *your* sons and *your* daughters shall prophesy, and *your* old men shall dream dreams, and *your* young men shall *see* visions. And also upon the servants and upon the handmaids, *in those days*, will I pour out my Spirit."

## CHAPTER III.

Although the foregoing promises were made to the house of Israel under the law, yet they were not fulfilled until after the coming of the Messiah, as is evident from the following quotations: John vii. 37, 38, 39: "In the last day, the great day of the great feast, Jesus stood up and cried, saying, if any man thirst let him come unto me and drink: He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But *this* he spake of the *Spirit*, which *they* that *believe* on him *should receive*," [not had received,] "for the Holy Ghost," [which was promised by the prophets to the house of Israel, i. e. *believers*,] "*was* NOT YET *given* BECAUSE that Jesus was not *yet* glorified." Also Acts i. 1, 4, 5, 8, 9; ii. 1, 4, 5, 12, 13, 14, 15, 16, 17, 18, 32, 33: "Jesus being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise," [i. e. the *fulfilment* of the promise of the Father in the prophets,] "which saith he, ye have heard of me: for John truly baptized with water, but ye *shall be baptized with the Holy Ghost, not many days hence;*" "but ye shall receive power *after* that *the Holy Ghost is come upon you.* And when he had spoken these things, he was taken up, and a cloud received him out of their sight." "And when the day of pentecost was fully come, they were all, with one accord, in one place," and "all filled with the Holy Ghost. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven: and they were all amazed, and were in doubt, saying one to another, what meaneth this? Others mocking, said, these men are full of new wine. But Peter standing up, lifted up his voice and said unto them, these are not drunken as ye suppose: BUT THIS IS THAT which was

spoken by the prophet Joel: 'And it shall come to pass in the last days, (saith God,) I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; and on my servants and on my handmaidens, I will pour out, in those days, of my Spirit.' Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," [i. e. Jesus having received the Holy Ghost which the Father had *promised* in the prophets to give to the house of Israel after those days,] "he hath shed forth this which ye now see and hear."

Also, 1 Peter i. 7, 8, 9, 10, 11, 12.

It reads, "Jesus Christ—whom having not seen ye," [the *house* of *Israel*, or *believers* under the gospel,] "love; *in whom* (though now ye see him not,) yet *believing*, ye rejoice—*receiving* (the end of your faith,) even the *salvation* of *your souls*—of which *salvation*, the prophets have *inquired* and *searched diligently*—who prophesied of the grace that should come unto YOU," [the house of Israel, under the gospel] "searching what, or *what manner* of TIME the Spirit of Christ, (which was in them,) did signify, when it testified beforehand," [*by* the *prophets*,] "the suffering of Christ and the *glory*" [or *salvation* of the soul by the gift of the promised Spirit,] "that should follow—unto them it was revealed, that, not unto *themselves*," [who were of Israel under the law,] "but unto *us*," [who are of Israel under the gospel,] "they did minister the things, which are now reported unto you by them, who have preached the gospel unto you with the Holy Ghost sent down from heaven."

Also, in Heb. viii. 8–12. x. 16, 17. Speaking of the gift of the Spirit to Israel under the gospel, it says, "For finding fault with them he saith, behold, the days come saith the Lord, when I will make a *new covenant with the house of* Israel, and with the house of Judah: not according to the covenant I made with their fathers—for this is the covenant I will make with *the house* of *Israel after* those days," [i. e. after the days of the suffering of Christ,] "saith the Lord; I will put my laws into their mind, and write them in their hearts: and, I will be to them a God, and they shall be to me a people—for all shall know me, from

the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."

Thus showing by the few foregoing quotations (from the prophets,) of the promises made to Israel, or *believers* under the law, and a few quotations from the New Testament of the fulfilment of those promises to Israel or believers under the gospel; that Israel under the law, and Israel under the gospel, *were the same Israel* (or church,) and *not different* Israels.

Having thus abundantly proved from the Scriptures, that the Israel, or church of God, was the same, both under the law and the gospel: And from Acts iii. 22, 23; Deut. xviii. 15–19; Rom. xi. 16–23; and Isa. lxv. 15, that it was not destroyed and a new one founded; but that THOSE *who would not* OBEY SHOULD BE DESTROYED *from among his people, by being* CUT OFF FROM THE GOOD OLIVE TREE—that they should leave their name for a curse unto his chosen (i. e. those that were not cut off,) for the Lord *would destroy them* and *call his servants by another name.*

And as all the children of the members of the church under the law, were members of it at the coming of Christ, therefore, until we can find some prophesy that foretells that the children of the members of the church should be cut off under Christ's reign, NO MAN HAS ANY RIGHT TO CUT THEM OFF. But it may be asked, where is there any prophesy that children should be continued in the church under the dispensation of the Spirit? The answer is, that IF THERE WAS NONE, as they were already in the church, no man without THE COMMAND OF GOD, *would have* ANY right to exclude them. But there is Scripture that foretells that they shall enjoy the blessings of the dispensation of the Spirit, (i. e.) that they were to inherit the kingdom of God under the reign of the Messiah; it is foretold by the prophet where he says, (speaking of those that were to be called by another name, i. e. *christians,*) "for THEY ARE *the seed of the blessed of the Lord,* AND THEIR OFFSPRING WITH THEM," (not AFTER THEM.) And Peter, on the day of Pentecost, referring to this promise, says, "For the PROMISE IS *unto you,* AND TO YOUR CHILDREN—and to *all* that are afar off, even to as many as the

Lord OUR God shall call." This expression evidently means, not only that the promise that they and their children should be blessed TOGETHER; but also, THAT THE CHILDREN of all those that should believe, where the gospel should be preached, *should be blessed with their believing parents.* And thus we find in ALL INSTANCES where the *heads of families* were baptized, that their household were baptized with them. And how would it otherwise be possible for God, (as prophesied of,) to become "the God of ALL THE FAMILIES OF THE EARTH," for the instant that one child is excluded (however young,) *it is no longer* A FAMILY *but a* PART OF ONE.

## CHAPTER IV.

That the kingdom of heaven spoken of, is the church *under* the reign of "Christ at the right hand of God exalted," dispensing the Spirit to all who believe, is evident; for St. Paul says, in Romans, that "the kingdom of heaven is *righteousness*, [i. e. the love of God shed abroad in the heart by the Holy Ghost, which is the fulfilling the whole law, i. e. all righteousness,] and *peace* and *joy* in the HOLY GHOST, for he that in these things serveth Christ, is acceptable to God and approved of man." Furthermore, Christ said to the Pharisees, (when they demanded of him when the kingdom of God should appear,) that "it came not with observation, but it was within them," i. e. it was not a visible worldly kingdom, but that when they found it, they would find it in their hearts; and John to prepare the way of the Lord for his reign in this kingdom, commanded the people to repent, for it was at hand, and because he preached it at hand, Christ said he (John) was greater than any of the *prophets*, yet the least in this kingdom was greater than John; he was not in it, being beheaded before the Spirit was given.

That children WERE OF THE KINGDOM OF HEAVEN; i. e. the church under the reign of Messiah, is put *beyond a doubt*, or even a ground for cavil, by the King eternal himself; for when they *brought* LITTLE CHILDREN unto him that he might bless them, his disciples forbade them, but Christ *was* SORE DISPLEASED,

*and said, suffer* LITTLE CHILDREN *to come unto me,* and *forbid them not, for* OF SUCH IS THE KINGDOM OF HEAVEN; *and he laid his hand upon them and* BLESSED THEM. (The blessing of the mighty God, surely is not an empty form, "for whom the Lord blesses shall be blessed.") Thus fulfilling the prophesy, that *they should be* BLESSED WITH *their parents.* And so FIT *were little children to be* MEMBERS OF IT, that Christ sat one of them in the midst of his disciples, and said unto them that unless *they became converted* and BECAME AS THAT LITTLE CHILD, *they should in nowise enter into the kingdom of heaven,* i. e. they should never be born, or baptized with the Spirit.

That all infants are saved in the next world* is evident, from Rom. v. 18: it reads, "Therefore, as by the *offence of one,* JUDGMENT *came upon all men to condemnation,* EVEN SO by the *righteousness of one,* the *free gift came upon* ALL MEN *unto* JUSTIFICATION of life;" and, as St. Paul says, that "although sin is in the world, yet that where no law is, THERE IS NO TRANSGRESSION, because sin is not imputed;" therefore infants being incapable of a knowledge of law, sin *is not imputed to them;* there being no sin imputed unto them, and as the free gift unto justification of life *has come upon them;* all that die in infancy go to heaven; and the circumstance that St. John, in Rev. saw in

* If it be objected that if all infants who die in infancy are saved, then it would be better that all men should have died in infancy. We answer *no!* for as it is as much better to shine as the stars and light, and the firmament for ever, because we have turned *many* to righteousness, so much better it is to live to do good works, and be instrumental in saving others, and be rewarded according to the deeds done in the body, than it is to die in infancy and be simply saved. (Although *this privilege,* like that of the gospel will be to us, either of life unto life, or of death unto death.) Where would the patriarchs, prophets, apostles, and all that have been saved by them, have been, if either they or their fathers had died in their infancy?

If sinners will *choose* to risk eternal loss and pain, for the sake of enjoying the pleasures of sin for a season, surely no reasonable man can reply against God, because he gives many the choice of enjoying "*a far more* AND ETERNAL WEIGHT OF GLORY," although he gives them this privilege, at the risk of eternal pain, if they do not improve it; for as man is an active being, and will "scatter from God, if he does not gather with him," even so they *must* either treasure up wrath against the day of wrath, or lay up treasures of eternal joys; for God will reward *every man* according to the deeds done in the body.

heaven, people of all nations, kingdoms and *kindreds* of the earth, is strong evidence that the infants of all nations are saved; for there are many kindred and tongues that have been cut off, who have never heard the gospel. And Christ says also, that "if ye were blind, ye *had not had sin;* but now ye say that ye see ye have *no cloak for your* sin; therefore *your sin* remaineth," i. e. because ye KNOW your duty *and do it not;* therefore your sin *is imputed* to you; if *ye knew it not*, it WOULD NOT be imputed to you. And as it has been shown that they are ALL *born justified unto life*, therefore all infants in the church ARE, and if justified, they are fit members of the church.

And the prophesy (which says, alluding to this dispensation, "they shall *all know me, from the least to the greatest,*") with the foregoing argument strongly intimates to be true, if it does not positively *prove*, what was held by the whole primitive church, and by many of the holiest men which the church has ever produced; i. e. that "infants at their baptism, receive the Holy Ghost," or in other words, they are born of the Spirit, when they are, by being baptized born of water, (and it has been shown that in adults it was generally given in connexion with, or following water baptism.)

If it is asserted that infants cannot receive the Holy Ghost, and therefore that the Scriptures that foretell the gift of the Spirit to all, "from the least even unto the greatest," cannot refer to infants. The answer is, that they can, is evident from Luke i. 15, 41—44, where we find that John was filled with it from his *earliest infancy*, and also the case of the children that cried "hosannah to the son of David," &c. in the temple, shows that they must have been under its influence and direction, for "NO man can say that Jesus is the Christ, but by the Holy Ghost;" they therefore called him the Christ by the Holy Ghost, and were fulfiling the Scriptures that said, "out of the mouth of babes and sucklings thou hast perfected praise."

If God could by his Spirit reveal Christ unto the children in the temple, so that they should say hosannah, because that they knew by it, that Christ was the Messiah. And also, if John, in his extreme infancy, could by the Holy Ghost leap for joy at

the sound of the voice of the mother of Christ; then surely the youngest children in any of the households (which were baptized with water by the apostles,) could rejoice in God when they came also to be baptized with the Holy Ghost, by being blest *with* their parents, (not after.)

How often do we hear children in early infancy, laugh aloud for joy, when their parents rejoice; how much easier is it then, for them to rejoice when God by baptizing whole households with the Spirit, performs the promises which say, "ye are the blessed of the Lord, and your offspring WITH you," and that "they *shall all know me from the least to the greatest.*" The Rev. J. Wesley, (the founder of the Methodist connexion,) says that he remembers the time when he lost (by known sin) the Holy Ghost which he received by baptism in his infancy; he being then eight or nine years old.

As blessings are given because of the faith of those that ask, admitting the above to be correct, I do not know that the Spirit would be given in Infant baptism, unless it was expected by those who officiated in baptizing, either as ministers, parents, or both.

Furthermore as adults can be baptized BEFORE *they are born of the Spirit*, they can be *baptized days*, and if *days*, WEEKS, *months*, and EVEN YEARS; (as at John's baptism) and IF YEARS, then they ARE, *by being baptized in* INFANCY, and as they are made members by baptism.

Therefore, instead of the tautological ceremony of taking baptized children into the church, they ought to be considered as members of it; and, therefore, to be early taught, not only to consider themselves members of the church, and to deny *all* ungodliness, and to do the will of God in every thing, but also to *reckon* themselves justified from all sin by the blood of Christ. And they ought also to be taught that God has not only promised to GIVE THEM his Spirit, but that he WILL CERTAINLY DO IT.

And the church, then, instead of performing the ceremony of taking baptized children into the church when they come to maturity, should in cases where *they had not been brought up*

*as they should have been*, (after due attempts at their reform) proceed to expel them from it, as they would all other unworthy members.

And the church ought to, in case that the parents or guardians of baptized children should die, (before they were established in religion) see that they are put under proper instructors or guardians, where they would both be taught to do the commands of God, that he may bring upon them the blessings which he has promised, and that they may also be treated as children of the kingdom of God, and heirs of glory. *That it is within the power of* ALL PARENTS (not A PARENT, for a house divided cannot stand,) to bring up their children so that they *will certainly go to heaven*, is evident; for God says of Abraham, that "I KNOW *that he* WILL COMMAND HIS CHILDREN, *and household after him, and they* SHALL keep the WAY OF THE LORD, *to do* JUSTICE AND JUDGMENT, THAT the Lord MAY BRING UPON ABRAHAM THAT WHICH HE HATH SPOKEN OF HIM." Gen. xvii. 19. And it says in Proverbs, "CHASTEN THY SON *while there is yet hope, and let not thy soul* SPARE FOR HIS CRYING." "*Withhold* NOT CORRECTION *from the* CHILD, *for, if thou beatest him with the rod, he shall not die:* THOU SHALT BEAT *him with the* ROD, *and* SHALT DELIVER HIS SOUL FROM HELL." "CORRECT *thy son, and he* SHALL *give* DELIGHT *unto* THY SOUL." Prov. xix. 18; xxiii. 13 14; xxix. 17. And that those that do not bring up their children as they should, commit a great sin, is evident from 1 Sam. ii. 30, iii. 13. It reads: "Wherefore, the Lord God of Israel saith, I SAID INDEED *that* THY HOUSE *and the* HOUSE OF THY FATHER SHOULD WALK BEFORE ME FOREVER: *but now* THE LORD SAITH, BE IT FAR FROM ME; for *them that* HONOR *me*, I WILL HONOR, *and they that* DESPISE *me*, SHALL BE LIGHTLY ESTEEMED." "*For I have told him that* I WILL JUDGE HIS HOUSE FOREVER, *for the* INIQUITY *which he* KNOWETH; BECAUSE *his* SONS *made themselves* VILE, *and he* RESTRAINED THEM NOT."

To be sure, a person would, in bringing up a child right, or in reclaiming him from bad influence, find the same opposition, (from those who break God's laws, in not bringing up their children in obedience, or are the slaves of their own vile lusts,)

as the church did of old in keeping any other of the commands of God: yes, they would, if they had the power, as soon *destroy his character, put him in prison,* or *to death,* as the transgressors of God's commands did his servants of old. But, if any man, for fear of the persecution of God's enemies, will let his child grow up in disobedience, and an heir of perdition, such a parent deserves the damnation of hell *as much,* yes, *more,* than for almost any other way he could deny Christ, by breaking his commandments! *What! let his child's* SOUL *and* BODY SUFFER THE PAINS OF HELLFIRE, for the fear of the *transgressors* of God's commands! Why, he WOULD DESERVE A DOUBLE DAMNATION. If a child was brought up in the HABIT (for we are all the creatures of habit) of obeying his *parents in all things,* he would as readily comply with any command of God as with those of his parents: and if born of the Spirit, it would be his delight; for the Scriptures command us to "train up a child in the way he should go," and God promises that "when he is old he will not depart from it."

## CHAPTER V.

The Lord set a good example of government, when he brought up the children of Israel out of Egypt, (when he took them by the hand, and became a father to them; and a more rebellious and disobedient set never were: they were like a child who has acquired disobedient habits and peevish and perverse tempers by the want of "diligent" government by his parents, but) the apostle says in Hebrews, referring to this circumstance, that "EVERY TRANSGRESSION *and* DISOBEDIENCE RECEIVED A JUST RECOMPENSE OF REWARD," and the CONSEQUENCE WAS, that when they entered the promised land, *they* WERE THOROUGHLY *reformed,* and SERVED *God* ALL *the days of their lives.*

So *likewise now,* if parents were to RULE *their houses* WELL, HAVING *their children* IN SUBJECTION, "*ruling with* DILIGENCE," there is no doubt, that their children would grow up ornaments and blessings to community. And if they were to live, filled with FAITH *and the* HOLY GHOST, (like Zechariah, Elizabeth, Joseph, and Mary,) walking in all the commandments and ordinan-

ces of the Lord blameless, there is no doubt that THEIR children would grow up filled with the Holy Ghost from their early infancy, after having had clean water sprinkled upon them.

No child *should* EVER BE ALLOWED *to do* ANY THING, that he has afterwards to be broken of, as God has commanded us to put away ALL *anger, wrath, clamor, and strife:* now, as we are the *creatures of habit*, (Dr. Combe to the contrary notwithstanding,) therefore, the first time a child indulges in either of these, or any other wrong temper, he should be punished, (according to his age,) and WATCHED DILIGENTLY, and just as severe a punishment inflicted upon him on his repeating it again in the least, as at first, and he will not do it again. The idea of waiting until a child is two or three years old, before we break their tempers, (as it is called,) is one of "the *tender mercies of the wicked* THAT IS CRUEL." If children were taken in their early infancy, and brought up in *correct habits*, they could be brought up in as *good habits and tempers*, as we should choose, WITHOUT ANY TROUBLE, and with little or no whipping. They would (instead of growing up with habits and tempers of vipers and serpents, to go forth to bite and sting the pleasures of life) grow up like olive plants around our tables—a sight that *benign* HEAVEN *would look upon with delight*, and satan gnash his teeth at. To be sure, they would have to be kept from all children, and others who were not brought up as they should be; *for the* COMPANIONS of transgressors SHALL BE DESTROYED: and a *parent that* DOES NOT "RULE *their house* WELL, HAVING *their children* IN SUBJECTION," *should be avoided, for* THEY *are a* MORAL PESTILENCE, *that* DESTROYETH *in* DARKNESS *and* WASTETH *at noonday.* I have seen a child in its infancy, that had become cross and peevish, (by neglect,) crying and worrying day and night, (by the parent's following Mr. Wesley's rule of breaking a child's temper *as soon as it shows any*, he says, "the *sooner* the *better*,") the first time it showed anger, chastened (according to its age) until it stopped crying; (we can always ascertain when a child is chastened enough, for they are almost as happy and cheerful, immediately after it, as a reclaimed backslider—so true is the Scripture, that "folly is bound in the heart of a

child, but the rod will drive it out;") the next day also, before the child thought of it, he commenced crying but stopped immediately, and looked to see if his parent saw him. His parent then chastened him as much as at first, and for six months following, that infant was the sweetest tempered and most contented child I ever saw. In the whole time, it never fretted or cried unless it happened to be hurt; and it would always smile, whenever he saw his parent looking at him, and also leave the other from choice, to come to the one that had chastened him, and there need never have been any more trouble with him. His countenance changed from an unmeaning, fretful expression, to one of intelligence, contentment and happiness; he having also been brought into regular habits, (a child should not have *too much* attention shown it, for they cannot always bear prosperity, any more than "children of a larger growth,") it would always obey a pleasant look, word, or even a motion of a finger: [a frown, peevish feeling, or threat, is as much out of place in a well regulated family, as Satan in Paradise, a bad dispositioned man, or perverse women, is in wedlock—the entire three being only fit companions for fallen spirits:] and any "house" *is not* "IN subjection," that needs any thing more to insure obedience, than a cheerful request.

A person that brings up a child as he should, is a national benefactor. He confers the greatest benefit possible on the nation, the world, and the church. The influence of that child will go on increasing, becoming broader and broader, higher and still higher, until its floods spread from pole to pole, and its rainbow-crowned waves break, with increasing strength through endless ages, upon the shores of bliss, eternal life, and heaven; whilst a child that grows up in disobedience, (however much he may be educated and polished, or whatever amount of wealth he may inherit,) is the greatest curse possible to entail upon the world; whose bitter and poisonous waters shall spread *vice*, *blight*, *sorrow*, *infamy*, and *death;* dashing wider and deeper down the dark abyss of unending wo—whilst eternity alone shall be able to show the vast amount of good *by him destroyed*, and *wo produced*. The *first* child of a family, left to

himself, is a spreading infection to all that are after it: whilst the *first*, brought up in the way he should go, is as a guardian angel from heaven, to watch over, withdraw from vice, and lead in the paths of virtue, all of his younger brothers and sisters; and a parent that suffers a child to indulge in any vicious habit, is a monster! A disobedient child is such a moral pestilence, that divine benevolence required (before the gospel) that every one in his church should be stoned to death; and it was, undoubtedly, from the circumstance of their dead bodies being exposed and torn by fowls of prey, as a warning to unfaithful parents, that the proverb arose, "that the eye that scorned to obey father or mother, the ravens of the valley shall pluck it out, and the young eagle shall eat it." And if that law should be enforced now, how many of the children of parents, (who are glorying in their shame,) that are seeking their proper level in the haunts of vice and infamy, would have their torn bodies exposed—a disgusting prey to the fowls of heaven—as loathsome to the sight, as their moral character is to the mind.

At the coming of Christ, we have found that the church was in existence, and that all the members of it that received Christ, by believing on him, *remained in* it; and as their children were already members—and as there is *no* proof that their children were ever cut off, but on the contrary, when some of the disciples (like our Baptist brethren, who ask "what good can baptism do them?") forbade those who brought little children unto Christ, he being *sore displeased*, said, "suffer little children to come unto me, and forbid them not, *for* of such are the kingdom of heaven:" (i. e.) infants belong to the kingdom of heaven; (therefore, surely all who are *fit members* of the kingdom of heaven, are fit subjects for baptism.)

It is often asked, "what good can baptism do children, before they are old enough to exercise faith?" The answer is, it will do them as much good, at least, as circumcision did the children and household of Abraham, when it made them all members of the church; and as every soul that was not circumcised, was cut off from the church, so likewise, every infant, as well as every adult that is not baptized, is cut off from it.

Baptism, will also do the children of believers as much good now, as it did the children of the church when they WERE ALL BAPTIZED unto Moses, *with* the cloud and *with* the sea; FOR ALL THE BAPTIZED CHILDREN (who had not arrived at the years of accountability when they were baptized;) *went into, and* POSSESSED *the good land*, whilst their *baptized fathers* were *all* cut off in the wilderness, with the exception of Caleb and Joshua. And you will please remember, that "whatever was written aforetime, was *written for our instruction.*"

N. B. The BAPTISM AT THE RED SEA, POSITIVELY PROVES INFANT BAPTISM—for Paul speaking of the Jewish nation, says, "*they were all baptized.*" Whatever groundless objections may be brought against *there having been infants baptized* in the numerous households mentioned in the New Testament, BECAUSE that infants were not SPECIALLY *mentioned;* yet, as INFANTS WERE BAPTIZED when the Jewish nation *was*—so, surely *can no nation be baptized without* baptizing their infants, although they were *not specially* mentioned, when Christ commanded to "baptize *all nations;*" (he did not say, all *adult* believers.) The prophet, as has been observed, must have surely taught infant church membership, when he says, that "God shall be the God of *all* THE FAMILIES OF THE EARTH."

## CHAPTER VI.

In Rom. iv. 8, 11, 23, we find that circumcision "*was a* SEAL *or* SIGN OF THE FAITH, *that was imputed to Abraham for righteousness;*" and WHICH *justifies* ALL, whether under the law or under the gospel. And upon Abraham's exercising this *faith* that justified him—the *sign* of his being a believer, (and therefore a member of the church of Christ,) was *put both upon himself, and* ON HIS SON ALSO: and not only *was the* SON of Abraham made a member of the church, but also every Jewish child *was* BORN *a member*, and were *only* CUT OFF BY their parents *neglecting* to have the males circumcised when they were eight days old; and every heathen who was converted to Judaism, was circumscribed with all his males, thus adding his whole family to the church. And I see no more reason why the children of be-

lievers under the gospel, should be excluded from the Lord's supper, than they should have been from the passover—(all the circumcised children ate of it.) A person could have "eaten and drank damnation," by drunkenness and gluttony, at the passover, as well as at the Lord's supper; for NO *glutton or drunkard shall* inherit eternal life. That they ate and drank damnation (not discerning the Lord's body) by gluttony and drunkenness, is evident; for the apostle says, "one was *drunken*, and another was hungry."

And as Abraham and his household, and all others were admitted into the church by circumcision, so likewise in the times of the apostles, WHENEVER (for there *was not a single exception*,) the head of a family believed in Christ, they with their household were ALSO *admitted* into the church BY BAPTISM: (and as "there is neither male nor female in Christ Jesus,") females as well as males are admitted by baptism. That baptism has taken the place of circumcision, and is the same to the church as circumcision was, has been already shown in Col. ii. 11, 12. Part I. and II.

To baptize the second time, might not in itself be considered wrong, *yet as God* HAS PROMISED to put his Spirit within us, AFTER that "clean water is sprinkled upon us," by "our *inquiring of him* TO DO IT;" *therefore*, to administer water baptism the second time, is virtually *doubting his promise*, and charging him with falsehood. And, furthermore, every person who has repented, (by determining to live to the will of God in all things,) ought to *expect and believe*, (upon his being "sprinkled with clean water,") that his sins ARE FORGIVEN, and *that* GOD WILL GIVE HIM THE HOLY GHOST.

Furthermore, it has been shown that the church is represented in Rom. xi. (not as having been *destroyed* at the coming of Christ, and another formed in its stead, but,) as "an olive tree," A PART OF WHOSE BRANCHES WERE BROKEN OFF, and *those Gentiles who believed*, as *being* GRAFFED IN *amongst* the Jewish branches, *which* HAD NOT BEEN BROKEN OFF, they having received the Messiah at his coming, (by the baptism of John,)—and that their children were already members—and that instead of their hav-

ing been any *prophesy*, or account that they either should be, or were, cut off from the church, under the dispensation of the Spirit, (which is the kingdom of heaven:) That the prophesy not only said, that *they should be blessed with* their parents, but that *Christ also blessed them because* THEY WERE OF THE KINGDOM OF HEAVEN—and that St. Peter also on the day of Pentecost, proved from the Scriptures, that the promise was to the parents and children *of all* the Lord God should call. And it was also shown, that the children were *such fit subjects* for the church, under the dispensation of the Spirit, (i. e. kingdom of heaven,) that all persons had to become like them before they could enter it.

And as Christ said, that *no man could enter* the kingdom of heaven, *unless* he was born, (i. e.) BAPTIZED OF WATER *and of* THE HOLY GHOST: *therefore as he said*, LITTLE CHILDREN WERE OF THE KINGDOM OF HEAVEN, *they must* OF NECESSITY *have been baptized* BOTH *with* "*clean water*, AND WITH *the Holy Ghost:*" than this, nothing can be more conclusive.

We find that the Pharisees and Sadducees were of the branches that were cut off from the church or people of God, for they disobeyed, "not being baptized;" thus refusing to receive the kingdom of heaven, *which they could not enter but by the sprinkling of clean water*,* *and of the Spirit;* they furthermore hindered

*We here see the truth of the words of our Saviour, when he says, that "*with the judgment ye judge*, YE SHALL BE JUDGED." The "CLOSE" *advocates of immersion* hold, that *they are the* ONLY *visible church of Christ*—that "all other denominations, [although they *may be* christians,] are not of it;" but as we have seen that NO *man can enter the* kingdom of heaven, (i. e. *church of Christ*) unless he IS BOTH *born of water*, [by being cleansed, by having *clean water sprinkled upon him*,] and of the Holy Ghost, by having it "*shed upon him* by Jesus Christ;" and furthermore, as Christ said, IN VAIN DO YE SERVE ME teaching for *doctrines* the *commandments* of men," therefore IMMERSION IS IN VAIN, being (*not a command* of God,) but a doctrine of "*unlearned*" MAN, who has WRESTED *the Scriptures*," which says, that "*God* WILL *sprinkle clean water upon them*, [i. e. his people,] and they *shall be clean;*" from those that say in the same place, that he "*will put his Spirit within them*," (thus fulfilling the new covenant;) [and St. Peter says, that this cleansing, is not the putting away of the filth of the flesh, but the *answer of a good conscience towards* God, (i. e.) it saves them, for by it *they have* the remission of their sins, as proved in Part II.] Thus they

those that were entering, i. e. "Judea and all Jerusalem," who were baptized, and by thus obeying, were continued in the church, not being cut off unless they afterwards rejected the gospel. For the proof that the kingdom of heaven is the PERSONAL REIGN OF CHRIST OVER HIS CHURCH, see Dan. ii. 44, vii. 13, 14, 18, 27. "And in the days of these kings, shall the GOD OF HEAVEN SET UP A KINGDOM, *which shall never be destroyed;* and the kingdom shall not be left to other people, but it shall break in pieces all these kingdoms, and it shall stand forever." "I saw in the night visions, one like the Son of Man come with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought him near before him, and there *was given him* DOMINION *and* GLORY *and a* KINGDOM, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the MOST HIGH, WHOSE KINGDOM *is an everlasting kingdom*, and all dominions shall serve and obey him."

Chap. ix. 24, 25, 26, "seventy weeks are determined upon *my people* [i. e. the Jews,] and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to SEAL UP THE VISION AND PROPHESY, *and to* ANOINT THE MOST HOLY. Know ye therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the MESSIAH, the PRINCE, shall be seven weeks, and three score and two weeks; the streets shall be built again, and the wall, even in troublous times.

"And after three-score and two weeks shall MESSIAH BE CUT OFF, BUT *not for himself;* and the *people* of the prince shall come and destroy the CITY and the SANCTUARY."

Isa. ix. 6, 7, "For unto us a CHILD *is born*, unto us a SON is given, and *the* GOVERNMENT *shall be upon his shoulders;* and his

have excluded themselves from the kingdom of heaven, by BREAKING THE COMMAND OF GOD, *which says*, "WHAT *God has joined together, let* NO MAN PUT ASUNDER."

NAME *shall be called* WONDERFUL COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE, *of the* INCREASE *of his* GOVERNMENT AND PEACE, *there shall be no end*, upon THE THRONE OF DAVID, and upon his kingdom, to order it, and to establish it with judgment and with justice, FROM HENCEFORTH, EVEN FOREVER."

Luke i. 31, 32, 33, "But behold thou shalt" "bring forth a SON, and shalt call his name JESUS; he shall be great, and shall be called the SON OF THE HIGHEST; and the LORD GOD *shall give him* THE THRONE OF HIS FATHER DAVID; *and he shall reign over the house of Jacob forever;* AND OF HIS KINGDOM THERE SHALL BE NO END." Acts ii. 31, 33, "he seeing this before, spake of resurrection of Christ, (that his soul should not be left in hell.) *Therefore*, BEING BY THE RIGHT HAND OF GOD EXALTED, *and having received* (of the Father the promise of) THE HOLY GHOST, he hath shed forth this which ye now see and hear." Rom. xiv. 17, 18, "for the KINGDOM OF GOD *is not* meat and drink, but RIGHTEOUSNESS [i. e. *love*,] *and* PEACE, *and* JOY *in the* HOLY GHOST, *for he that in these things* SERVETH CHRIST is acceptable to God and approved of men."

Rev. i. 8, 18. "I am Alpha and Omega, the beginning and the ending, saith the LORD, *which* IS, *and which* WAS, *and which* IS TO COME." "I am *he that* LIVETH *and* WAS DEAD; *behold* I am ALIVE FOREVER MORE, amen; and I have the keys of death and hell." iv. 8, "And they rest not day and night, saying, *holy, holy, holy* LORD GOD ALMIGHTY, *which* WAS *and* IS, *and* IS TO COME.

## CHAPTER VII.

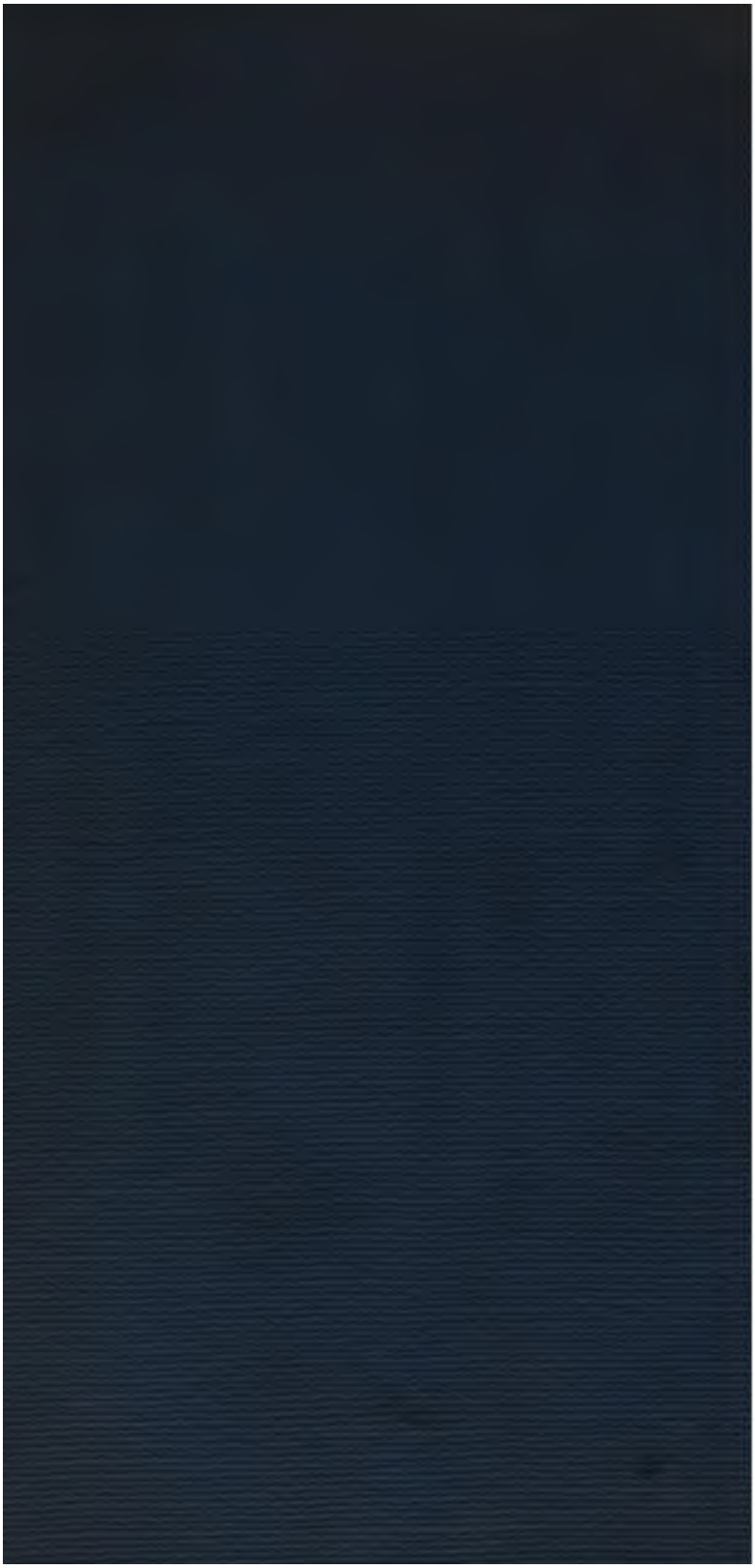
In the fulfilment of the prophesy in Isaiah, that said that God should destroy *the unbelieving* Jews, and call his servants by another name, believers were first *called* CHRISTIANS at Antioch. The word CHRISTIAN *is derived* from CHRIST, which means THE ANOINTED; therefore, "CHRISTIANS" ARE the ANOINTED ONES.

CHRIST was anointed with the OIL of gladness above his fel-

lows: for IN HIM *dwells* ALL THE FULNESS OF THE GODHEAD BODILY, by the Spirit being given to him without measure. He is ANOINTED *a* PRIEST, (by offering himself once an offering *for sins*, and hath perfected forever them that are sanctified,) THE KING OF KINGS AND LORD OF LORDS and is seated at the right hand of God, on the THRONE OF THE UNIVERSE, TO REIGN FOREVER. His *head* and his hairs white like wool, WHITE AS SNOW, and his countenance out-shining the sun in its strength; his eyes like a flame of fire, and a rainbow about his head; his feet like unto fine brass, as if burned in a furnace; on his head many crowns—his name is the WORD OF GOD: on his thigh a name is written, KING OF KINGS AND LORD OF LORDS; and *every creature* WHICH IS IN HEAVEN, and *on the earth* and *under the earth*, and such as are *in the sea*, and *all that are in them* say: BLESSING, and HONOR, and GLORY, and POWER, be unto HIM *that sitteth upon the* THRONE, and unto THE LAMB FOREVER and FOREVER.

EVERY *believer*, by being baptized with the Spirit, is *filled with the* HOLY GHOST, and anointed to be a KING AND A PRIEST *unto God*, (by offering up of the atoning blood and broken body of Christ, for the forgiveness of their sins, and acceptance with God, thus overcoming their sins by faith in his blood,) to reign with Christ sitting on his throne, as he has overcome, and sat down on his Father's throne. This honor have all his saints, to have the high praises of God in their mouths, and a sharp two-edged sword in their hand, to execute the vengeance upon the heathen, and punishment upon the people, to bind their *kings with chains*, and *their nobles* with fetters of iron; to execute the judgment written—for they also shall judge angels; and their vile bodies shall, in the resurrection, be fashioned LIKE UNTO *Christ's glorious body*. THEY SHALL BE LIKE HIM, FOR THEY SHALL SEE HIM AS HE IS.

THEREFORE, let those who *have not the baptism of the Holy Ghost* by this "anointing," remember that THEY ARE NONE OF HIS. AND, SEEK FIRST THE KINGDOM OF HEAVEN and its righteousness, (and then all other things shall be added also.)

DEDICATED TO ALL THAT LOVE THE TRUTH, BY

THE AUTHOR.